

The Death of Eve



Alan J. Barron

THE DEATH OF EVE

'Women, Liberation, Disintegration'

By Alan Barron



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MANUFACTURED IN AUSTRALIA

Dedicated to Lyn,
Elizabeth, Simon, Austin and Kate
Gloria in Excelsis Deo

With special thanks for their contributions, to Harold M. Voth for extracts from his article in *Mothers on the March*, Walter McVitty, for *A Feminine Bias*, Sr. Mary Philip, for her article on *non-sexist language*, *Let's Improve Today's Education*, Magazine No. 81, January 1981, for the article *There is no Truth but our Truth*, and **The Festival of Light** for permission to print extracts from the Resource paper, *The U.N. Discrimination Convention*, and the Housewives Survey '84.

Foreword

The women's or feminist movement has become one of the most influential forces shaping modern society.

However, with modern feminism there is a very real danger of overkill. The authoritative nature of feminism will not only stifle the democratic process but will, if left unchecked, destroy femininity. Feminism should rightly be called 'humanism' or 'androgynism', because it represents a death wish to annul that which defines femininity, such policies as abortion on demand, state run creches, easy divorce and affirmative action are antithetical to the uniqueness of womanhood.

The Daughters of Eve want to disown their own mother. The modern idea is that a woman must act as a man if she is to achieve equal status, and the uniqueness of feminity is given virtually no credence in modern society. Child bearing, suckling and nurture, are not the only exclusive gifts of womanhood, but these things are uniquely feminine and distinguish woman from man. To gain equal status with men therefore, society must recognize and promote the view that the uniqueness of womenhood is equal in worth to manhood. Each sex in itself is unique and important, and each sex has a complementary relationship and is dependent on the other sex, this is true equality.

This book is dedicated to all women everywhere who want to be women.

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1

Feminism: An Overview

Part One: Historical Development

To understand the rise of the women's movement we must first look briefly at the history of this phenomenon.

"FIRST WAVE" FEMINISM

The women's liberation movement had its roots in the humanism of the 18th Century and in the Industrial Revolution which caused society to move from feudalism to industrialization.

In 1792, Mary Wollstonecraft published her *Vindication of the Rights of Women*, perhaps the first feminist manifesto. From time to time there were spasmodic movements seeking to broaden the roles of women but most of these had little effect.

Before Darwinian evolution became popular, the biblical account of creation, with its fixed order of species and social roles, had gone virtually unchallenged for centuries. Evolutionism spoke of change and this philosophy of change now became the prevailing status quo.

In 1848, Marx and Engels published their *Communist Manifesto* and in 1867 *Das Kapital* was published by Marx. Marx interpreted history in terms of economics and explained the evolution of society in terms of class struggle. Marx wrote to Darwin thanking him for providing the philosophical basis for his theories. From the marxist-socialists movement sprang the Spartacist League. Prominent leaders were communists such as Rosa Luxemburg and later Aleksandra Kollontai who championed not only the changing of society according to socialist principles but also the role of women.

In England, the feminist cause was known as the "suffragette" movement and was headed by Emmeline Pankhurst. Eventually women won the right to vote, the first country to give women the vote being New Zealand in 1893

with Australia following suit in 1902. England granted the vote in 1919 and the U.S.A. in 1920. The last industrialised country to give women the vote was Switzerland in 1971.

In 1946, the United Nations' Commission on the Status of Women was established to secure equal political rights, economic rights and educational opportunities for women throughout the world.

In the U.S.A., the early feminist leaders were Elizabeth Stanton and Lucretia Mott. Little by little their demands for higher education, entrance into all trades and professions, married women's property and other rights were conceded. In 1920, the Equal Rights Amendment was drawn up for inclusion in the United States' Constitution. A three-quarter majority of consenting States is needed to ratify the amendment. It lay buried until the early 1970's when it was resurrected by the American Congress who passed it and sent it out to the State legislatures for their ratification. However, the E.R.A. lapsed because it failed to obtain the three-quarter majority in the allotted time.

"SECOND WAVE" FEMINISM

In the mid-sixties, feminism in the U.S.A. experienced a new birth. The 1960's were turbulent years and out of this fervour emerged the civil rights movement, the anti-Vietnam moratoriums and the women's and gay liberation movements. Simone de Beauvoire's book, *The Second Sex*, was the catalyst for what is commonly called "second wave" feminism.

Many have speculated as to what caused the massive unrest of the sixties. With the decline in influence of Christian values and the rising tide of humanist influence, that generation was seeking to find its own answers rather than accept traditional mores. Since that time the feminist and gay movements have gone from strength to strength.

Many leaders of the women's movement today are marxist-socialists and/or humanists, such as Gloria Steinem. Miss Steinem believes the women's movement will "abolish and reform the institution of marriage"¹ by the year 2000. Children will be raised "to believe in human potential, not God"² and "we must understand that what we (feminists) are attempting is revolution, not a public relations movement . . . it is humanism that is the goal."³

Other leaders of the second wave feminist movement included Australian Germaine Greer who wrote in *The Female Eunuch*, "Women's liberation, if it abolishes the patriarchal family will abolish a necessary substructure of the authoritarian state, and once that withers away, Marx will have come willy-nilly, so let's get on with it."⁴

Kate Millet is another influential leader. In *Sexual Politics* she advocates acceptance of those things which break down "patriarchial monogamous marriage" including homosexuality, pre and extra-marital sexuality. Children should be raised outside the home by "collective professionalization".⁵

While certainly not all who are in the women's movement would agree with such radical statements, yet the movement is being led by humanists like Gloria Steinem and Betty Friedan who call the tune.

Most Western countries have their version of "equal opportunities" and feminists hold down many very influential jobs both in the private and public service sectors. The feminist tide has swept all before it and has become the new status quo. It has become fashionable, trendy and unquestionably the greatest social phenomenon of our time.

Why has feminism been so successful?

Leading American pro-family campaigner, Mrs Phyllis Schlafly, believes that the reason why the pressure groups pushing women's lib. have had significant successes is not that they have more persuasive arguments, nor that they have history on their side, nor even that they have the support of the majority of voters; indeed, they have none of these. She believes that they have developed skills in the techniques of (1) the legislative and election process, (2) the litigating of social change through the courts by the use of lawyer specialists, (3) the placing of their agents and sympathizers in the media and the educational system, and (4) the use of other people's money through tax funds, tax-exempt foundations, and other tax-exempt organizations.

Part Two: Feminism — Its Principles and Goals

Feminists are seeking to establish their unisex society because, they argue, down through history men have used religion, sex role distinction, and the capitalist system to oppress and exploit women. This oppression was allegedly based on ignorance and fear and the differences between the sexes were constantly stressed to keep women "in their place". Feminists now campaign to be free from what Cellestine Ware calls "male bias and male control". Men are the enemy. Feminism is working for the eradication of domination and elitism in all human relationships. Self-determination is the ultimate good and requires the downfall of society as we know it today.⁶

Some advocates of women's rights believe "women must be liberated before people as a whole" and "sexism is racism, it is imperialism, it is tyranny,

serfdom, slavery and capitalism. Abolish sexism and the world will never be the same again.”⁷

Australian feminists take a similar line: “. . . the capitalist mode of production and its associated institutions such as the church, the family, the law and the schools must go, since capitalism, like racism and imperialism, is generated by forces which are directly contradictory to the values which generate liberation” and “nor is it possible to have a truly liberated relationship with a male.”⁸

Sheila Rowbotham, a leading English feminist, has traced the parallel rise of women’s liberation with that of the socialist movement of last century,⁹ hence the strong anti-capitalist and religious stance of many feminists.

In her book, *The Second Stage*, Betty Friedan admits that while there is no thought of “going back”, yet the equality that feminists are fighting for “isn’t liveable, isn’t workable”. Betty Friedan’s attitude to mothering and child rearing has mellowed and she now advocates a breaking down of the polarization of having paid employment versus mothering.

Women, she argues, should be given the freedom to choose, with husbands being actively involved in domestic responsibilities. Men are no longer the “enemy” and feminists should, in the second stage, forge new alliances with men from unions, churches and corporations in order to achieve the egalitarian ideal.

However, the more militant radical feminists want to “destroy the nuclear family . . . we do not want equality, but liberation.”¹⁰ They regard power as “sexist” and are aiming for a “leaderless society”.¹¹ Feminists want “more than equality . . . We want total change. Male power embodied in the male institutions of our present culture, is aggression.”¹²

FEMINIST AIMS OUTLINED

What does feminism stand for?

- (i) Most feminists are *humanists*, that is, matter is the centre of life, not God.
- (ii) *Socialism*. This would purportedly assure equal rights for everyone without competition or discrimination.
- (iii) *Homosexuality*. Many early leaders of the feminist movement were lesbians. Many lesbians are actively involved today.
- (iv) “*Unisex*” society. The feminists want a genderless society and seek to obliterate sexual differences as well as national loyalties. They have

already been successful in having “non-sexist” committees set up in the educational systems of most countries.

- (v) *Equal opportunity.* Feminists demand the right to contest all jobs, positions in government, education, and also within the Christian Church.
- (vi) *Federal child care.* Feminists want governments to assume the major responsibilities for child care. The right of lesbians to use artificial insemination and to contest custody cases for children.
- (vii) *Abortion on demand.* Pregnancy is seen only as a women’s issue and abortion is another means of birth control.
- (viii) *Sex education.* Feminists want the educational system to eliminate so-called sex stereotype roles and replace them with the genderfree concept, this means homosexuality is to be treated on a par with marital sexuality. There will be no right, no wrong, as homosexuality and even incest can only be seen as wrong in a sex stereotyped society. Homosexuality is seen as a form of zero population growth.

Not all sections, or individuals involved in the feminist movement would necessarily agree with all the above positions. However, the indications are that the majority would.

What does feminism reject?

- (i) *Capitalism and the free enterprise system.* Feminists maintain that the free enterprise philosophy perpetuates what they see as patriarchy — meaning a male-dominated society.
- (ii) *The family unit.* Women should be “freed” from child bearing and housekeeping. A leading Swedish feminist has said that “any thought of going back to the traditional family was going the wrong way.”¹³
- (iii) *Differences in the roles of men and women.* Feminists abhor what they term “sex role stereotyping” — such as the depiction of women as mothers, and fathers as breadwinners.
- (iv) *Bible-based Christianity.* Feminists see the Word of God as teaching the suppression of women. Feminists despair of the Bible and treat its traditions and teachings as a “millstone around the neck which has to be cast off.”¹⁴

A FLY IN THE OINTMENT

Feminists, as well as socialists and humanists, are attempting to build a “perfect society” here and now. The flaw in that proposition is that they are

working with imperfect human beings.

British author, Malcolm Muggeridge says, "... the most optimistic humanist would hesitate to suggest, in the light of his own and mankind's experience, that he is perfectible; but no such inhibition arises when the extraordinarily credulous scientific mind envisages collective perfectibility." He further says, "It is often supposed that when people stop believing in God they believe in nothing, but the situation is far more serious. The truth is when they stop believing in God they believe in anything... with that extraordinary credulity, those who turn away from notions like the incarnation are ready to accept without question the possibility of imperfect man creating a perfect society."¹⁵

We tend to think that feminism is primarily concerned with equal opportunity and equal pay. However, feminism is a total life view which seeks to completely restructure society.

FEMINIST CLAIMS EXAMINED

Has there really been a universal plot by men in all cultures to keep women suppressed and to deny them their basic rights?

Western culture has been, by and large, based upon a Christian consensus. Thus, male/female roles traditionally have been clearly defined. For example, men were expected to work for a living and take the leadership role, while women were generally regarded as the homemakers and child rearers.

Many feminists of today would regard this as placing women in an inferior role. Did women in previous centuries regard themselves, or their social roles, as second rate? That is difficult to gauge. Women did see their domestic role as being of paramount importance, particularly the education of their children. Mrs Susannah Wesley, for example, mother of John Wesley the famous preacher, had 19 children and she devoted considerable time to each child every day to educate them.

We must be careful not to make the mistake of gauging cultures of bygone days through our own values or the values of the 20th Century. The values of our culture have little relevance to the pre-Victorian era, and to interpret everything that happened then by today's standards is unrealistic. Today's values simply would not be applicable to previous cultures or even other non-Western cultures of today; for example, Muslim cultures.

(Moslems are very finicky about the segregation of the sexes and in 1981 Iran's Islamic leaders ruled that as a result of complaints, men and women

mountain climbers must henceforth be segregated!)

Many cultures would find 20th Century western culture irrelevant and meaningless. Moreover, we must not make the mistake of presupposing that our values are superior to other cultures', for each culture determines its own standards according to its own needs.

Even before the emergence of Christianity we observe in nearly every culture similar sex roles emerging. From the most primitive to the most sophisticated society we find men fulfilling the roles of leadership and breadwinning, while the woman's role centres around the home and family.

To argue that women have been treated as "second rate" citizens down through the ages assumes too much. Have women really been so naive for so long? It is not really an argument showing up male prejudice but is saying something loud about femininity. Women are not as gullible as the feminists would have us believe.

Feminists argue that it is society which "conditions" males and females to accept social roles. This may be true to a certain point, but the weight of evidence would suggest that it is more to do with "nature" than "nurture".

Modern behaviourists believe that a child has learnt his basic life role by the age of seven. Generally, it is the mothers who have the most influence over their children. If anyone can be blamed for "conditioning" male or female roles in their children then we must blame the mothers! Hardly a male plot! Let me quote from Esther Vilar.

In her book *The Manipulated Man*, Vilar argues, like Germaine Greer, that our present society is the result of cultural conditioning. But, as distinct from Greer, she maintains that it is women who have done the conditioning. From earliest childhood, woman manipulates man "into being strong, ambitious, determined, hardworking, because . . . they have planned a future for themselves which consists of choosing a man and letting him do all the work."¹⁶

Miss Vilar maintains that women only exist in a woman's world. Women measure their failure or success by comparison with other women. Women are considered "graceful, adorable and delightful — but never a man! He may be brave perhaps, or strong, or even determined, but these are merely compliments to prove his worth to women."¹⁷

She maintains that "if women really felt oppressed by men they would hate and fear them as oppressors, as oppressors are always hated and feared, but they don't. If they really felt humiliated by men's mental superiority they would have used every means they had to change the situation." She continues, "In Switzerland, one of the most highly developed countries of the

world, where, until recently women were not allowed to vote, an enquiry was set up in one of the cantons to find out whether or not the women wanted to vote. The *majority* were against it. The men were shattered, for they saw in this unworthy attitude yet another proof of centuries of male oppression. How wrong they were! The last thing a woman feels is oppression. On the contrary, one of the many depressing truths in the relationship between the two sexes, is the fact that man hardly exists in a woman's world; how can he therefore cause her to feel inferior and thus make her feel rebellious?"¹⁸

However, over the past 100 years, the winds of change have heavily favoured Feminism. There are three reasons for this.

- (i) The industrial revolution with its demand for cheap labour recruited women en masse to man the factories. Western economies shifted from a rural to an industrialised society. The traditional structures of society had now to readjust to this new "machine" age.
- (ii) From the middle of last century universal education became compulsory. Being "free and secular" and based on the evolutionary life view, traditional values were questioned and often discarded.
- (iii) The decline in influence and authority of the churches. Whereas the churches had previously been the dominant force holding society together, now it was to become a distant third in influence behind industrialisation and secular education.

As a result, the expectations of society began to be changed. Gradually, governments extended the voting rights of the people. Feminists are amiss to see suffrage as one of gender only. At first only the wealthy could vote, then the middle class, then male workers over 30 (later lowered to 21), with women being granted suffrage soon after. This does not necessarily mean that women were regarded as second rate citizens (the Jewish people and coloured people had low status, although in time they would achieve equal status) but, rather, the principle of universal suffrage was being slowly realised by degrees as society adjusted to new learning and mechanisation. Historically, it cannot be demonstrated that men deliberately treated women unfairly, given the cultural context of the time.

In Victorian times, society was based on the family and home life. Neighbours combined to help with the housework and there was much more social interaction. The home was the centre of community life. Today technology has not only made the housewife's job easier but it has taken

away her traditional skills, job satisfaction and self-esteem. This has resulted in many women feeling frustrated with the lack of creativeness of homemaking. Women in the late '60s of this century, went to work to escape the sense of idleness and loneliness caused by the breakdown of the sense of belonging to a community in society.

The feminist movement has made a great impact by successfully exploiting this frustration felt by many women in their role as homemaker, and has interpreted the situation through its own biased presuppositions, hence the radical nature of their claims and demands.

Lack of open debate — a threat to the democratic process

The alarming thing about feminism is that many claims have been implemented without the issues having been discussed openly by all sections of the community. Feminist claims have *not* been investigated thoroughly yet governments continue to implement their demands. Feminism being the new status quo, it is hard for those who oppose feminism to receive a hearing. Opposition to the radical rhetoric of feminist ideology is quickly labelled "chauvinist" or "sexist". Using emotive, meaningless terms is not conducive to balanced discussion and meaningful dialogue. Such terms as "conservative" or "reactionary" are misnomers designed to discredit those who hold some reservations about women's liberationist claims. Using labels is no substitute for an open-minded approach or for examining both sides of the issue.

Where Liberation is needed

Western women enjoy many privileges and a quality of life not found in many cultures in today's world, and generally enjoy equal opportunity. On the whole, women in Western countries fare very much better than their sisters in Muslim cultures.

In the Middle East, a woman or teenage girl can be killed by her family if she falls pregnant out of wedlock. In rural Arab traditions only the death of the offending woman can restore a family's honour. There was a case in point just recently where a young Arab woman of 19 died soon after having kerosene poured over her and set alight by her own mother.¹⁹

Women in the Middle East certainly do not enjoy the protection by law of their rights as do Western women. Not long ago, a women's rights campaigner went to Iran (a Muslim nation) to survey the male/female roles there. On her return to Australia she stated that Iran should *not* change its traditional roles for women (who, by Western standards, are treated as second

rate citizens) because these traditional roles were "very much a part of Islamic culture," she said. But here in Australia she campaigns tirelessly for women's "rights". One is at a loss to understand her logic. At least women in Western culture can vote, enjoy legal protection, equal opportunity and equality of education. Unlike most Muslim cultures, Western women drive cars, drink, sue for divorce and have property rights. They do not have to wear veils as all married Islamic women do.

There is no well-planned universal plot by men to suppress women. Injustices abound in our society which effect *both* sexes. The majority of husbands respect and honour their wives, and vice versa. One can detect in some feminist material a "chip on the shoulder" approach which tends to cloud the real issues as the emotional rhetoric becomes bogged down in sarcastic ridicule and wild generalizations.

A farmer's wife who, when asked why she was not interested in joining the women's rights movement, replied, "You'll find that in life as well as nature, there's a natural balance of things and for every injustice to women there's a corresponding injustice to men, and you'll never be able to remove all the injustices either from life or from nature."²⁰

It would be better if women concerned about women's issues directed their energies to real problems oppressing their sisters. Take, for example, the ghastly rite of female circumcision as practised by many African tribes. It has been condemned by the World Health Organization. Usually, it is carried out by older women, the classic keepers of traditional ways. The odd thing is that female circumcision is thought of, by those who practise it, as a "mark of true femininity".²¹ Yet it can cause tetanus, genital gangrene, frigidity and infertility. It can also cause complications during labour. It undoubtedly adds to Africa's 38 per cent infant mortality rate, the highest in the world.

Politicians cannot afford to experiment with people and manipulate them into conforming to an ideal that is contrary to biology and must therefore be doomed to failure at great cost. Today's Western civilisation treats its women as well as, if not better than, any other culture. It is hard to understand why feminists are endeavouring so hard to change our culture but are doing little for their sisters in Eastern countries who certainly do not have the same privileges enjoyed by Western women.

The hidden dangers of the Women's Liberation Movement

It would seem as if the radical wing dictates the policies of the women's movement generally. While most women would not agree with the more radical women yet they fail to realise the sinister motives behind the policies

presented. While the average woman might agree with feminist goals such as equal opportunity, they fail to realise that such policies were formulated not just to get women a slice of the action but to undermine traditional western values such as belief in democratic capitalism, Christian morality and the family unit as the basic welfare unit of society.

Feminists want more than mere equality.

In the introduction to Valerie Solanas' radical books "*S.C.U.M.*" (*Society for Cutting Up Men*) *Manifesto*, feminist Vivian Gornick, says that the goals of the feminist movement is to "... bring Western society toppling".²² Men and women, after the "battle for minds and feelings and psychologies", will "stop raising their daughters to become mothers and housewives, and therefore sexual objects." "Of course, to contemplate such a world is also to contemplate the eventual end of the family as we know it, competitive society as we know it, sexuality as we know it. The new world will probably be composed of extended families in a co-operative society whose sexual characteristic is mainly bisexual."²³

In her *Manifesto*, Solanas writes, "... there remains to civic-minded, responsible, thrill-seeking females only to overthrow the government, eliminate the money system, institute complete automation and destroy the male sex."²⁴ She describes males as a biological accident, as "incomplete female, a walking abortion, aborted at the gene stage. To be male is to be deficient, emotionally limited; maleness is a deficiency disease..."²⁵ So she wants to use science to produce females only. Solanas wants the total elimination of the money-work system so that "the basis of the male's major opportunity to control and manipulate — fatherhood" is removed.²⁶

Solanas alleges men are responsible for all the world's ills and she justifies the elimination of males on the following grounds: "Just as humans have a prior right to existence over dogs by virtue of being more highly evolved and having a superior consciousness, so women have a prior right to existence over men. The elimination of any male is, therefore, a righteous and good act, an act highly beneficial to women as well as an act of mercy."²⁷

"S.C.U.M." advocates the breaking up of all male-female couples. Men who align themselves with "S.C.U.M." will not be eliminated but they will be required to attend "turd sessions" and give a speech beginning with sentences, "I am a turd, a lowly, abject turd," then proceed to list all the ways in which he is.²⁸

In Oslo, Norway, pro-abortionist feminists broke into the Pro-Life office and attacked a 29-year-old office worker, Kari Mette Bording, with a large needle, carving the initials "A.A.N." on her chest. It took 60 stitches to

remove the marks.

Such bitterness towards family-orientated women and men is not uncommon amongst the more militant women's liberationists.

Psychiatrist and psychoanalyst Harold Voth comments:

It is my impression that some of the more militant leaders of that movement are psychologically troubled and embittered because their efforts at making a happy and successful family failed — and this implicates the men in their lives who were in all probability irresponsible or tyrannical or who simply deserted them.

Some of these women are admittedly homosexual. The negative impact of this movement on young women and on the family is enormous. Women who are making families are being told that they can find their true worth and ultimate fulfillment only by taking up a vocation or a profession. Many women heed this call and their children, especially pre-schoolers, are the losers, and eventually so will be society. Many young women who have not married, but who are struggling with unconscious conflicts having to do with feminine identity and heterosexual commitment, are lured away from the making of a family. Please understand, I do not advocate the making of a family for every woman. But many young women are being lured away from their highest destiny by the liberation movement, and when they discover their mistake it may be too late to opt for a family career.

I am well aware that many women have to take jobs because of economic need. Inflation is profoundly destructive of family life. I am also aware that when children are well launched into life it makes good sense for a woman to resume working outside the home if she so desires. And, of course, unmarried women must support themselves. Listen to this alarming statistic. Fifty-four percent of women with children up to teenage are working, and 39 per cent of working woman have pre-school children (U.S.A.).

The absence of these women, particularly those with pre-school children, will almost always have a negative impact of degrees on childhood development. Small babies need object constancy, that is, the continuous input of good mothering.

Some of the most severe damage to human development can be done to the human spirit when the child-mother bond is discontinuous or broken during the first three years of life. Volumes have been written about this. When children are small and the mother is away most of the day, the quality of life in the home changes dramatically; only her presence can fill the void. I wish I could adequately convey to you the enormous importance of good mothering. Only mature women can supply it.

It comes as no surprise to me that suicide is now the second highest cause of death of the young or that loneliness is a national symptom. These youngsters are lost, are filled with anguish, and finally so overcome by despair that they terminate the most precious gift of all — life itself. It is heartbreaking to listen to the outpourings of the young who see what life has to offer but who cannot grab hold and make their own lives go forward. The causes lie within them. Disturbances were formed by imperfect family life. Loneliness is becoming a national illness. People are not just lonely because they are alone. They're lonely because they are empty inside, and that comes from not having had good family life as children.²⁹

Is it really a man's world?

On the surface it may appear to be a man's world, but one's answer to this conundrum will depend on one's own life view. There are a number of areas where men do not fare as well as women.

The Melbourne *Age* recently carried an article which reported that women do far better in court than men do.³⁰ It has been reported that for similar crimes (with equal amount of violence involved), women receive one-third the sentence that a man would. Often, women are not charged for the identical male offence. We all know of wife bashing but husband bashing? On a recent Melbourne radio program an announcer invited listeners to phone in and discuss with her the subject of "bashed husbands". Many rang in. She could not believe that there were so many bashed husbands!³¹

Women appear to be more favourably treated by the penal system. In the State of Victoria, Australia, women on remand are allowed two, one-hour visits, while the men are allowed only two, ten-minute visits per week.³²

The awarding of maintenance and alimony, as practised under the

Australian "Family Law Act", favours women in many ways. The men have all the obligations and no guaranteed rights, while the women have all the privileges and little in way of obligations. Women win 98 per cent of all contested child custody cases. Specifically defined family laws based on *equity, morality and justice* are needed to end the present arbitrary judicial bias against men. For example, if a wife leaves her husband and lives with another man, she does not pay maintenance despite the fact they both may have an income, while the husband is left to battle on his own with the children. If the situation was reversed, the husband would still be obliged to pay maintenance.

Most state governments have set up Women's Advisory Boards. The federal government is overrun with Femcrats thus allowing feminists of all complexities to lobby the government willy-nilly with their demands. Many women did not want "Women's Advisers" to be set up as they could foresee that feminists would be appointed. In these days of equal rights we should also have an Adviser on Men's Affairs, but none has been established so far, the assumption being, it seems, that men can look after themselves but women need a helping hand!

In Victoria, the Commissioner and the Chairman of the Equal Opportunity Board are both women whose salaries and allowances are approximately three times the average working man's wage.

In the media, too, we have a vast array of women's magazines and periodicals, with the daily newspapers sporting their "women's pages" to boot. However, most newspapers do not carry "men's pages"!

There are a wide range of pensions and benefits available to women for which men remain ineligible (for example, the deserted wife's pension). Women in Australia receive their old age pension at 60, whereas the men have to wait until they are 65. (In my view, this distinction should be maintained.)

In America, working women once contributed more out of their weekly pay packets towards their retirement funds than men did. (On average, retired women live, after 65, another 18 years, whereas men live only 14 years, hence the higher female premium.) Some women, funded by a feminist lobby group, took this "discrimination" to the courts. They won their case.

There is also the matter of titles and honours bestowed by Her Majesty the Queen. When a man is knighted he is addressed as "Sir" and his wife is given the title "Lady". However, when a woman is given the title "Dame", her husband remains simply "Mr".

Though we have equal pay for equal work, yet men are still expected to lift the heavier weights and do the "dirty" work for the same wage. Most employers extend privileges to women that are not extended to men; for example, shopping and maternity leave. Employers also make less demands on the women while men are expected to do a little bit extra to keep in favour with the boss in order to gain promotion.

Women also enjoy many glamorous jobs not available to men generally, such as modelling and promotional work. Many top models earn far more than most politicians.

We must also mention the little "perks" enjoyed by the ladies for many centuries. Women are still privileged to enter some entertainment events at lower admission rates than men. In the case of an emergency, women and children have received first preference. (A feminist, when asked whether she believed this "sexist" attitude was worth retaining, paused and thought for a moment and then replied, "Every man for himself." Would she have said the same if she had been on the "Titanic" when it went down?)

Women have traditionally enjoyed the benefits of chivalry — opening doors, giving up one's seat, and a general attitude of courtesy and respect, but many feminists deplore this "chauvinistic" attitude. When feminists place an ill-defined ideological concept above courtesy and respect, and denigrate the obvious intended goodwill, then one can only assume that they have a callous disregard for the feelings of men. Many women, like to be shown chivalry for it conveys an attitude of care and mutual respect. Role-playing is important in the development of harmonious male and female relationships. To quote Natalya Malachovskya, the expelled Russian feminist "... love is possible only between a man and a women, and not between hermaphrodites."³³

To presuppose that social roles are the result of a universal male conspiracy is simply not true.

While feminists bemoan the patriarchal nature of many Western nations, yet many of these nations think of themselves in female terms. The U.S.S.R. refers to itself as the Motherland, England is ruled by Britiannia, and even Uncle Sam has the Statue of Liberty!

The ironic thing about modern feminism is that Soviet feminism is heading in the **opposite** direction to that of Western feminism. Soviet women have been to where western feminists aspire to go, and they want out.

In the development of the history of mankind it has not been men against women, but rather, class against class, nation against nation,

conservative ideology versus radical ideology, and so on.

Future relationships between the sexes will be hindered and not helped by the continued use of feminist ideology, which is based on a distorted interpretation of the historical data. A more realistic approach would be to appreciate the past from a historical, cultural viewpoint, acknowledging in a positive way, the contribution of both men and women.

2

Biology, Sex and Language

Is it true that males and females are born the same and it is society which makes a distinction between the performances and expectations of the sexes?

PART 1 BIOLOGY AND SEX

Men and women are born with both physical and psychological differences. Richard Restak, author of *The Brain: The Last Frontier*, says, "Undoubtedly, many differences traditionally believed to exist between the sexes are based on stereotypes. But evidence from recent brain research indicates that some behavioural differences between men and women are based on differences in brain functioning that are *biologically inherent* and unlikely to be changed by cultural factors alone." He continues, "Tests show that girls have increased skin sensitivity, particularly in the fingertips, and are more proficient at fine motor performance. Females are also generally more attentive to social contexts, faces, speech patterns, subtle voice cues. Female infants speak sooner, have larger vocabularies and rarely demonstrate speech defects. (Stuttering, for instance, occurs much more often among boys.) Girls exceed boys in language abilities and this early linguistic bias often prevails throughout life. Girls read sooner, learn foreign languages more easily and, as a result, are more likely to enter occupations involving language mastery. Boys, in contrast, show an early visual superiority. They are also clumsier, performing poorly at something like arranging a row of beads, but excel at other activities calling on total body co-ordination."

A study of pre-school children found boys more curious, especially in regard to exploring their environment. Boys are also better at solving abstract problems. "When boys and girls are asked to mentally rotate or fold an object, boys overwhelmingly outperform girls. There is evidence that some

of these differences in performance are differences in brain organization between boys and girls. Overall, verbal and spatial abilities in boys tend to be 'packaged' into different hemispheres: the right hemisphere for non-verbal tasks, the left for verbal tasks. But in girls non-verbal and verbal skills are likely to be found on both sides of the brain. The hemispheres of women's brains may be less specialized for these functions."¹

Mr Restak also believes that society's attitude to "hyperactive" or "learning disabled" children should be changed. "The evidence for sex differences here is staggering, more than 90 per cent of hyperactives are males." He continues, "The male brain learns by manipulating its environment." He suggests that when students have to sit for long hours in school this could disadvantage the male student. Mr Restak concludes by stating that "we ignore brain/sex differences however at the risk of confusing biology with sociology and wishful thinking with scientific fact."²

Brain Differences

Not only are boys and girls born different but they grow up to be different. The average brain size of men is 1400 cc, while the women's is, on average, 1230 cc. Men have approximately 40 per cent more muscle bulk than women; — men averaging 40 lbs (18 kilos), women 26 lbs (14 kilos). Hence, men are physically stronger and outperform women in physical sports, weight lifting and other physical activities. A women's body contains between 50 and 60 per cent water whereas a man has 60 to 70 per cent, which explains why mens bodies can dilute alcohol better than women and delay its effect. "The average women is about 25 per cent fatty tissue while the male is 15 per cent, making women more buoyant in water and able to swim with less effort. Males have a tendency to colour blindness."³

Because males and females have brains that are "wired differently" they will have differing interests and career expectations. Young men, for example, are very mechanically minded and many spend vast amounts of money and time slaving all weekend on a pile of rusting metal to transform it into the hottest machine in town, not to mention luxuriously appointed and finely painted panel vans and pick-ups. Spending all weekend on a car or dragster simply does not interest the average young woman. In nearly all westernised cultures one will always find young men driving cars with mag wheels, twin pipes, air scoop and the like.

If you ask a woman why she bought her four cylinder car she will most likely tell you she liked it because it is nice and easy to drive, has comfortable seats, needs little maintenance and she liked the shape and colour. If you were

to ask a young man why he bought his 6-cylinder model, he will reply along these lines, "She does 0-60 mph in 10 seconds, the motor has a twin carby, fuel injection, the gearbox has five speeds, and with a limited slip diff the car handles like a dream, and then there are the lay-back seats, nudge, nudge, wink, wink!"

Men and women have different approaches to many things they share in common, and this should be recognized. Just as being born left-handed influences one's performance (French scientists have gone so far as to state that being left-handed gives one an 'innate superiority', particularly in rapid reflex sports such as tennis, for example, McEnroe, Connors, Vilas),⁴ so being born either male or female effects one's preference.

Harold M. Voth, a leading psychiatrist and psychoanalyst, is of the opinion that:

"The quality of maleness or femaleness is intimately woven into the overall fabric of personality. Human beings are not biologically bisexual, despite what the gay liberationists would have us believe.

The human spirit is greatly impaired when childhood development does not lead to fully developed masculinity or femininity. Fully masculine men and feminine women are by definition mature, and that term implies the ability to live out one's abilities. These include the capacity to mate, live in harmony with a member of the opposite sex, and carry out the responsibilities of parenthood.⁵"

Other Considerations

Children are not born "neutral", that is, devoid of inbuilt desires and abilities. While society may play a part in the conditioning of a child, yet the child's character is shaped mainly by its own biological makeup. The sexes are equal in value but they are qualitatively different.

What is often ignored on the matter of conditioning is that it works both ways! When one endeavours to give a doll to a baby boy and he rejects the doll time and time again but gladly receives a toy truck when offered, one is conditioned to give him the truck that pleases him. Thus, the parent is "conditioned" by the child to meet his demands.

Children are not blank personalities just waiting for someone to mould their wills and expectations by socialization either by the parents, educational system or society, but children have inbuilt preferences that will ultimately effect their performance.

A review of the book, *The Red Lamp of Incest*, by anthropologist, Robin Fox, appeared in *Time* magazine under the heading "Male Dominance Revisited". In it Mr Fox writes, "The aspiration among modern women to jobs in the marketplace is a foolish deviation from the norm." "In evolutionary terms," he says, "the only solid anchor for female solidarity is in the protection of their rights as mothers."⁶ He argues that the "absolute sanctity" of the mother-child bond must not be broken.

On the matter of diet, women's needs are different, for they have special nutritional needs. The importance of a well-balanced diet for pregnant and nursing women has been recognised for years. These are, however, "not the only times women have special needs. Women are more susceptible than men to nutritional deficiencies of iron, folic acid, Vitamin B₁₂ (Cyanocobalamin) and possibly Vitamin B₆ (Pyridoxine) throughout their lives." Some women are subject to premenstrual tension and/or depression. "Studies are under way to determine the effect of poor diet on the condition. Some researchers believe Vitamin B₆ Pyridoxine may be involved and also possibly some minerals."

It has also been discovered that women who use the pill may develop deficiencies in Vitamins C, B₁ (Thiamine) and B₂ (Riboflavin) and should supplement their daily diet with an additional 0.8 mg of these vitamins.

Simone de Beauvoire, a leading French feminist, maintains that women are socially disadvantaged basically because of their biology. But women are different! We see this demonstrated in love and marriage. Women have a greater capacity for romantic involvement and this trait is probably related to genetic influences implemented by the hypothalamus region in the brain.

Feminists maintain that the role of mothers and fathers are interchangeable. But fathers cannot breast feed and, according to biochemist, Dr Peter Hartmann, of the University of Western Australia, women in Australia are the most prolific milk producers in the world. They not only produce milk for much longer, they also produce more of it than most. The average nursing mother feeding an infant from one to six months produces well over a litre of milk per day — far beyond the average maximum. Breast feeding is far superior to bottle feeding and is not only more natural and easier but also allows for a strong emotional bond to develop between mother and child. (In Australia, about 25 per cent of mothers breast feed their babies until at least 12 months of age.⁷)

It has been established that the female hormone oestrogen inhibits aggression in both animal and human males. It has also been demonstrated that the male hormone androgen influences aggression in animals.⁸

Men and women have the same needs for self-worth however, they typically satisfy those needs differently. A man derives his sense of worth primarily from the reputation he earns in his job or profession, whereas women generally identify with their families. As James Dobson, Ph.D., a leading American clinical professor of Paediatrics, has stated, "Men derive self-esteem by being *respected*; women feel worthy when they are *loved*. This may be the most important personality distinction between the sexes."⁹ He continues, "for every complaint women have against men, there is a corresponding bellyache on the other end of the line."¹⁰

PART 2: LANGUAGE

Language expresses in words the reality of the human experience. However, language is more than words, it involves feelings and perceptions. Orwell once said that by changing language one can change society. Hence the interest of feminists in the use of language. Does our English language oppress women? "Yes" says leading English feminist, Dale Spender. She once refused to speak at a press conference because all the journalists were men! She was in Australia, incidentally, to lecture of "sexism" and is recognised as an authority on the subject — no small wonder, she practises it so well!

Ms Spender and other leading feminists are striving to have so-called "non-sexist" language implemented, which simply means all reference to gender is deleted. For example, "chairman" and "salesman" become "chairperson" and "salesperson". (This is incorrect, grammatically, for both are nouns, not adjectives. "Chairman" can mean either a male or female chairman. "Man" originally meant the race, not the sex. There were two kinds of "man", the carlman (male) and the wyfman (female). Notice that both end in "man".)

It must be remembered that the important thing is how we use words, and not what they originally may have meant. For example, when a large oil tanker "sails" into port would the ship owners be justified in alleging discrimination against their diesel means of propulsion? Should oil tankers diesel into the port?

Chairman, handyman, et al, can be used for both sexes. In the majority of cases a man is usually the chairman and the handyman, so why not use these terms? One feminist in the United States really took this issue to heart and had her name changed by deed poll from Chesterman to Chesterperson.

Catholic priests in the U.S. have been successful in having the word "men" dropped from the Catholic liturgy which had read "Christ died for all men."

What is "Sexism?"

"Sexism" is usually defined today as meaning 'making *any* distinction on the basis of sex'. 'Non sexism' usually means treating both sexes identically and not using words or actions that would distinguish one sex from another.

When you really think about the terms "sexist" and "non" or "anti sexist", they are, in fact, misnomers. A more accurate term for "sexism/sexist" would be "realist" or "traditional".

The predominate reason why so-called sex-stereotyped roles have evolved is "natural selection", that is, people naturally respond to innate preferences when choosing a vocation or lifestyle.

In a recent document published by the Ordinate Committee on the Status of Women in the State of Victoria, Australia, one of the "non sexist" guidelines set down for the media reads, "When a story refers to a married couple both partners *could be presented as equals*, e.g. John and Jane Smith, and not John Smith and his wife, Jane."¹¹ This is nonsensical. No one really believes that John Smith is superior because it is reported "John Smith and his wife, Jane." There has been no deliberate emphasis on either sex, both have always been understood as equals. To use the feminist remedy of 'John and Jane Smith' is confusing. Is Jane John's sister or wife?

The guidelines also state, "Words like 'men', 'him' and 'mankind' give an impression that women are absent, silent, or simply less important than men." The average citizen would not think in these terms, only blinkered feminists pushing a sectarian point of view would. "Mankind", for example, has always been understood as being generic.

The guidelines go on to point out that "women and men share common characteristics and are equally capable of being gentle, aggressive, strong, weak, dominant, submissive, brave, cowardly." This is true, but the degree to which they are alike or unlike can be determined *generally along sexual lines*. Men are *more* aggressive than women and women *more* gentle on average than men.

It is objected that "sexist" terms place women in an inferior position. Some feminists maintain that this bias is reflected in many areas of English literature and some have named fairy tales as being anti-women, notably, "Snow White and the Seven Dwarfs" and "The Sleeping Princess". It is claimed that these fairy tales show women to be passive and stupid and generally cast women in negative and sinister roles.

Educationalist Walter McVitty comments:

One could argue that in literature the zealous reader can find

anything he wants. All he or she needs to do is look for it. There was the Grand Old Duke of York who could think of nothing better to do than march 10,000 men up and down hills. It was Jack and not Jill who was clumsy enough to do himself an injury. Many male heroes are portrayed as scoundrels, freaks, who indulge in all sorts of trickery and nonsense. Humpty Dumpty did nothing with his life but fall off walls. The male complement of a whole kingdom proved incapable of helping him (but, by implication, the women would have fixed him up, if asked).

Victoria's prisons hold a few thousand males but only a few dozen females. At one time, all these criminals were children and were no doubt exposed to more or less identical social conditioning through nursery rhymes.

That such a disproportionate amount of males have turned to a life of crime is surely proof of the 'sinister' and 'insidious' power that early literature has in instilling in young minds the notion of a negative life-style expected of their sex.

It was Tom Tom, the piper's son (not his daughter) who stole pigs and absconded with them just as the Knave of Hearts did with his mother's royal tarts.

The ruthless wolf luring Little Riding Hood into bed and the hideous little Rumpelstilkskin bargaining for his bride are examples of male type-casting as heartless predators.

All those princes (all we ever know of them is that they are 'handsome', an irrelevant 'sexist' attitude!) represent society's unfortunate view of males as being desirable not in themselves but merely as sex objects or as lifetime meal tickets, offered as prizes — once changed, that is, from the common indignity of being cast as repulsive toads.

The RSPCA became necessary because boys absorbed along with their mother's milk, the idea that it was appropriate for them to throw pussies into wells.

There are many Peter, Peter, Pumpkin Eaters, now in more affluent middle class, who have wives and can't keep them.

Obviously, the constant degrading of males in fairytales makes them undesirable reading matter for children.

Come to think of it, Shakespeare's plays, drummed into students at school, are just as destructively sexist, being full of

indecisive bunglers like Hamlet, Julius Caesar and Macbeth.

Too many of these 'heroes' are cast in passive stereotyped roles. Their wives are the ones who show the guts and initiative — Portia gets the best lines.¹²

Not to mention Adam, the apple-eating character who started the whole business!

Sister Mary Philip who teaches English at Aquinas College, Ballarat, Victoria, had this to say regarding the use of alleged "sexist" language:

"It isn't only the word 'chairman' that is going to pose problems in this day of women's liberation. I have just been running down the list of 'man' words in the Oxford Dictionary and it has given me food for very serious thought.

It is simple enough to convert manholes to personholes, mandates to persondates and mandarins to persondarins. I suppose one could just as easily play a persondolin as a mandolin, given equal opportunity. But trouble crops up with words like MANger, MANGe, MAngle and MANia. And yet, one cannot truly decrbe the passion to exterminate the sexes as a MANia! Does one manipulate or personipulate? Offer a manifesto or a personifesto? There is surely need for consistency.

I see more and more hurdles to cross. Is a growing boy manly or personly, and will the seminary need to change its name? Does one have mannerism or not? How dare a millionaire live in a mansion or a clergyperson in a manse? How long may a Spanish lady continue to wear a mantilla and ought Marcos remain in Manila? Shall I now have to put the clock on the persontelpiece and use personure on my garden? I see the extinction of manuscripts and manufacturing.

Now I come to think of it, even 'person' is suspect. Why 'son' rather than 'daughter'. Might this have to become perperson? But this won't do. I was never one for mathematics, but it looks as though the word might turn out to be 'per' to the nth degree.

A dreadful thought has just occurred to me. What if the matter is pursued into France? What will happen to the le and the la? I shudder to think. No more feminine flowers and masculine vases. No more masculine telephones and feminine televisions. Oo la la! It cuts both ways, of course. If all the doors, windows, houses and chairs are feminine, and all the carpets, mirrors and books are masculine, I can see that there will need

to be some personouevring on a personifestly huge scale if equality is to be maintained. It will certainly need extremely delicate personagement."¹³

Advertising

Should advertising reflect society as it is or be made to conform to "non-sexist" guidelines? Should sex roles be neutralized or even reversed? If a role reversal was depicted where a man was shown changing a nappy, sales would drop as most one-parent families are women, and the fact of the matter is women do most of nappy changing and nappy buying. While it may be true that fathers should be more involved, this is beside the point. The aim of advertising surely is to sell products and not to change social attitudes. If non-sexism was adopted by the advertising media generally it would not only be discrimination against traditionally minded women, but sales would fall as people became confused as to sex role function.

Not so long ago, Canada introduced advertising guidelines which, among other things, aimed at depiction of men, women *and children* as "equal participants" in household management and chores, and recommended giving proper recognition to "the changing role of men and women in today's society."¹⁴

Conclusion

The basic premise of the "non-sexist" language position is based on a false assumption, viz the conspiracy theory of male domination. The onus is on protagonists of non-sexism to prove that there has been a wilful, deliberate or even ad hoc manipulation of the status of women in the evolution of the English language. Feminists are long on rhetoric but short on evidence. Also words such as "chairperson" are not only awkward but destroy the beauty of and the fleuncy of sound.

3

Marriage, Children and Child Care Centres

There is much diversity of opinion amongst feminist leaders as to the part marriage and raising a family plays in the "suppression" of women.

Some think it is not necessarily a bad thing. Feminist Brook D'Abreu became pregnant because she decided that she must "achieve a positive relationship with her own reproductive capacity" and Stephanie Dowrick had a baby "to expand her limits".¹

On the other hand, women are being encouraged by feminists to forsake traditional values. Aleksandra Kollontai writes in *Free Love*, "Teach women not to put all their hearts and souls into the love for a man, but the essential work, creative work . . ." "If love begins to enslave her, she must make herself free, she must step over all love tragedies and go her own way."² In some socialist countries, there are what they call "equality of rights" laws which in effect mean the husband has no authority or power of veto over his own wife.³

Leslie Westoff writing in *The Australian Women's Weekly* stated, "Women must be strong enough to walk out, strong enough psychologically to leave when the marriage is no longer *productive*." The article went on to say that women should think of "securing their own fates, their own economic independence, to arrange their lives with the same determination and planning *as men do*", and "In the future more women will insist on having a marriage that includes a career for themselves, an independent bank account, an independent personality, and self-esteem."⁴

Some feminists speak of marriage as "legalised prostitution",⁵ and the most effective inculcator of traditional values. They claim that the family unit not only isolates women but the whole concept of motherhood is a false theory "surrendering the family and bolstering it up . . . that is, that there is

something innate in women which makes them the most suitable rearers of children."⁶

The Australian Federal Government's Institute of Family Planning, has stated that there was no such thing as a typical Australian family today. (father as the breadwinner and mother at home minding children). They quoted from the Bureau of Statistics to show that more than one-third of Australia's 3.8 million families have both partners working. The Institute said the change in the image of the family had been brought about by more women obtaining jobs, they went on to quote statistics from the 1881 census and figures issued recently in 1981.

In 1881, women were living for 49 years and bearing 6.4 children. Today, women live to 77 and have on average 2.6 children. Nearly 80 per cent of women are finished having children by the time they're 30. With a national declining birthrate, surely the answer lies in making moves to increase the birthrate rather than encouraging women to forsake their homes and family responsibilities.

Creches: Are they as good as Mothers?

From many quarters today the idea is being pushed that creches are in fact better than mothering, as children have more social interaction. Are creches as beneficial to the child as mothering?

Dr Sears, a leading U.S. paediatrician believes "State and Federal Governments would be 'better off' financing mothers in home rather than financing day care centres." He said, "Substitute care givers do not give suitable child care and play a large part in enlarging our social ills. Mothering is one of a nation's greatest resources and should be recognised as such by government and society."

Dr Sears wants to combat the growing trend to make the profession "just a part-time job". "Women's liberation has been more a frustration than a freedom," he said. "Changing roles within the family, and the economic need for a second breadwinner, has actively undermined important nurturing environments. The profession of motherhood should be brought back to its proper perspective."

Dr Sears' concern is for baby's needs which "have not changed alongside society changes". He blames many learning difficulties, emotional imbalances and personality problems on "contemporary" moves away from strong bonds between the mother and infant.

Mothers should be trained to listen to their intuition and give birth,

breast feed and educate their offspring in exactly the way they believe.

We have to combat actively early feminist ideas that children grow up more balanced if given early independence and exposure to other children in day-care centres.

Doctors and obstetricians generally try to interfere with family/baby communication networks giving inflexible rules and schedules that clutter important, vital family ties.⁸

Physical Damage to the Child from extended use of Day Care Centres

Doctor A. Rendle-Short has researched the effects of Day care centres on Soviet children.

"The high population of children in Day Care Centres in Russia provides a useful field of study.

In 1966 — 4,200,000 children were in infant day care centres in the USSR.

In 1977 — 12,000,000 children were in infant day care centres in the USSR.

The frequency of illness in creches is twice as high as compared with the frequency of illness in households. Several Soviet sources state that inadequate parental care of sick infants is one cause of the rising mortality rate.

The same reports on the rising Infant Mortality Rate in the USSR in the 1970's also call into question the large number of women in the work force... A woman's employment may adversely affect her through undue physical strain, exposure to pollutants, or excessive fatigue. This adversely effects prematurity and infant mortality.

An in-depth study of children born to women employed in industrial enterprises in Gorkaya Oblast in 1965 showed birth and infant mortality rates varied sharply and significantly in relation to the category of worker and the type of work done. Infants born to women performing manual work showed highest mortality rates. A Latvian study 1962-1967 showed similar trends.

A WHO study by six Russian microbiologists and epidemiologists of 372 children in 10 Day Care Centres with age range from 3-7 years demonstrated conclusively that the risk of Hepatitis 'A' is significantly increased in conditions appertaining to Child Care Centres. These results relating to Hepatitis 'A'

virus have been confirmed in studies in San Diego, Melbourne and Nova Scotia.⁹

In Communist Hungary, where 90 per cent of mothers work, children are minded in spotlessly clean, well-staffed government creches. However, as Journalist Anne Woodham commented after visiting one of these creches:

"I came away impressed by such admirable care, the obvious health of the children, the efficiency of the system — but oddly depressed. Nowhere, it seemed, was there warm, involved care for individuals, a stretching of the rules for one child who was hungry at 11.30, or another who is frightened of the dark cupboard, but nobody can understand her baby talk because there are 25 other babytalks to comprehend. What's more, the mothers weren't happy. They discovered their creche-reared children related to that community, the nursery and teachers, rather than to their parents, and that disturbed them."¹⁰

Breast Feeding

Susan Bradley writing in the Melbourne "*Age*" commented, "It should be noted that La Leche League International, the premier breastfeeding organisation in the world, will no longer accept for training as group leaders mothers who do not put the needs of the baby first and are prepared to be full-time mothers. The League states bluntly that in the first few years of life, 'the baby's need for its mother is as impertive as its need for food'."¹¹

Dobson speaks out against creches

Dr James Dobson also is concerned about the pressure being applied to women to forsake their traditional roles. He comments:

"I am strongly opposed to the mothers of *preschool* children holding down full-time employment in situations which do not require it. Yet we are currently witnessing a vast movement of women into the commercial world with numerous consequences for the home and family. As stated before, every disenchanted housewife is being offered the same solution to her low self esteem: get a job, have a career, and do your own thing.

Almost half of the women in this country (America) are currently employed (30,370,000 according to government figures) and the totals are rising. My viewpoint on this national trend is not likely to win many admirers within certain circles, but I can't remain silent on so important a topic. *In short, I believe*

that this abandonment of the home is our gravest and most dangerous mistake as a nation! . . .

To sell the concept across America that every female who isn't working' is being cheated and exploited is a lie with enormous consequences.

This falsehood is vigorously supported by two other myths which are equally foolish. The first is that *most* mothers of small children can work all day and still come home and meet their family obligations — perhaps even better than they could if they remained at home. Nonsense! There is only so much energy within the human body for expenditure during each twenty-four hours, and when it is invested in one place it is not available for use in another. It is highly improbable that the *average* woman can arise early in the morning and get her family fed and located for the day, then work from 9.00 to 5.00, drive home from 5.01 to 5.30, and still have the energy to assault her 'home-work' from 5.31 until midnight. Oh, she may cook dinner and handle the major household chores, but few women alive are equipped with the superstrength necessary at the end of a work day to meet the emotional needs of their children, to train and guide and discipline, to build a self-esteem, to teach the true values of life, and beyond all that, to maintain a healthy marital relationship as well. Perhaps the task can be accomplished for a week or a month, or even a season. But for years on end? I have observed that exhausted wives and mothers become irritable, grouchy and frustrated, setting the stage for conflict within the home. . .

The second myth standing on wobbly legs is that small children (those under five years of age) don't really need the extensive nurturing and involvement of their mothers, anyway. If this falsehood were accurate, it would conveniently expunge all guilt from the consciences of working women. But it simply won't square with scientific knowledge. I attended a national conference on child development held recently in Miami, Florida. Virtually every report of research presented during that three-day meeting ended with the same conclusion: the mother-child relationship is absolutely vital to healthy development of children. The final speaker of the conference, a well-known authority in this field, explained that the Russian government is

currently abandoning its child-care network because they have observed the same inescapable fact: employees of the State simply cannot replace the one-to-one influence of a mother with her own child. The speaker concluded his remarks by saying that feminine responsibilities are so vital to the next generation that the future of our nation actually depends on how we 'see' our women. I agree."¹²

Australia committed to the rights of children

In 1979 Australia celebrated the "International Year of the Child". Previously to that Australia signed the "Declaration of the rights of the child". In Principle 2 of this declaration, it states that **"the child shall enjoy special protection, and the best interests of the child shall be the paramount consideration."** Principle 6 says in part, "a child of tender years shall not, save in exceptional circumstances, be separated from his mother."

Equality of opportunity laws do *not* place, the interest of the child as their "paramount considerations", indeed they seek to separate mother and child under any flimsy circumstance. It's a sad day for the welfare of our children when mothers are openly encouraged to neglect their nurturing instincts. Let me quote again from Doctor A. Rendle-Short.

"Equal opportunity and affirmative action pose a serious threat to the well-being of children in the following ways:

1. The concept of equal opportunities offers incentives to the mother to move from home into the work force. This can cause a deep and on-going fragmentation of the child's life. Viz., latch-key children.
2. The adverse effect of sex role interchange.
"It is significant that in Hungary, where equal opportunity/affirmative action policies have been implemented and the long term results can be measured, the traditional family unit has virtually disappeared."¹³

Dangers of sex role interchange

The engineering of society by modification of gender roles is fraught with dangers — emotional, psychological and sociological.

Pediatric Psychiatrists of world repute utter strong warnings and cautions. Professor Ronald Snead M.D., Professor Psychiatry and Pediatrics at Virginia Commonwealth university writes:

"By two years of age a child's sexual identity is well established. Changing this identity after the age of two years, even for reasons of erroneous sex assignment, results in severe adjustment problems . . . If cross-dressing occurs — anything more than occasionally — after the age of five or six, the family and child need careful psychological and psychiatric evaluation.

Although good longitudinal follow-up is not yet available, evidence suggests that many of these children become homosexual, transsexual, and transvestic as adults. Pediatricians should be alert to clues of inappropriate behaviour.¹⁴"

Doctor John Rendle-Short also believes that the obvious inference is that sex role interchange may cause dislocation of family sex relationships, especially between children and their parents. Daughters fail to find role models to meet a deep psycho/biological need. Their search for a father figure during their maturing years of adolescence meets with frustration and disappointment, and failure in the choice of a spouse. Parallel dislocation occurs in the Son/Mother/Father relationship which can adversely affect the choice of a spouse.

3. The extensive use of a "nationwide network of Day Care Centres" would militate against the child in regard to his Rights, Privileges and Welfare. (The Hawke government will soon open an additional 400 day care centres.)

The final report for the International Year of the Child by the National Committee of Non-Government Organisations, March 1980 underscored the principle of protection for the child and its family:

This Committee in all its deliberations recognised that the most important influences on the health, welfare, and development of the child are those of its Parents and its family environment.

The family is the basic unit of society. Children are the most vulnerable members of the family, and benefit most from a stable and secure environment. The children's best interests are served from within families and not in isolation from them.

The committee concluded that a greater recognition of the

importance of the family must influence statutory agencies in the field of Social Welfare, e.g. in the matter of setting up child care centres.

THREATS TO THE WELL BEING OF THE CHILD both psychological and physical, from the extensive use of multiple shift Day Care Centres:

Psychological Damage

The extended use by mothers of multiple shift day care centres involves differing degrees of separation of the child from its mother. All evidence indicates that separation experiences are deleterious to the child.

There are many and far reaching dangers

There is now a large amount of first class research work by top ranking people accumulated over the past 15 years (see below) which warns of the dangers:

1. Encouraging feminine traits and feminine play habits and feminine behaviour patterns in little boys can lead to disturbances of their male sex-role identity with resulting homosexual behaviour in adolescent and early adult years.
2. Similarly, education directed towards modifying the female sex role which is natural to little girls, can lead to disturbances of female sex role identity in adolescent years resulting in lesbianism.
3. Confusion in the sex role identity between the Mother and the Father can have serious consequences in their own marital relationship and prevent the proper development of sex role identity in their sons and daughters. This whole scenario of dislocated sex role identities among the members of a family spells total marriage and family breakdown.

A spreading psychological cancer

The silent and subversive teaching of sex role interchange in our Kindergartens, Schools and Universities will spread like a cancer in our society.

Australia, by ratifying the International Convention on the elimination of all forms of discrimination against women, has signed into effect the principles and practice of

sex role interchange which will bring our Nation to destruction and revolution."¹⁵

Why should parents allow a babysitter or a State-run creche to teach their children values and beliefs that may be in direct contradiction to their own values? Why should a mother allow someone else to steal her joy, privilege and parent bond? Who else is better to raise the child than her and her husband? Personally, I want to be part of my children's development into maturity. I have no wish to be deprived of their love and intimate friendship. The danger of making women relegate mothering to a secondary role is in conveying to children the idea that "things" come before people; it is more important to work outside the home than to form deep, meaningful relationships with the children. Is it any wonder then that children grow up to be materialistic in outlook and never have much to do with their parents and also have trouble in forming stable, loving relationships?

Babette Francis, National Co-ordinator of Women Who Want to be Women, writes, "Economic coercion to leave one's baby and enter the paid work force is as restrictive to personal freedom as the war-time measure of being conscripted to work in an amunitions factory . . . but women will not be truly free until motherhood is given the status of a viable career in its own right — with all the feelings of self-worth and independence that such status implies."¹⁶

Birth of son changed her mind

Author and Journalist Mary Kenny, writing in the London *Daily Express*, commented, "Ten years ago, I was a militant women's libber. But today, I have to admit, I'm a changed person."

What happened to make me switch my point of view?

I grew older.

I got married.

I had children.

And when I put all the theories to the test, the experiment just didn't work.

Theory No. 1: When a man and a woman get married, or live together, all domestic chores should be shared on a 50-50 basis.

Preconceived ideas: Roles should be swapped creatively without any preconceived ideas about what is 'male' and what is 'female'.

The Reality: I like cooking meals for my family myself.

I hate men pottering around in my kitchen.

Sewing the children's clothes makes me feel good.

I don't want my role as a home-maker taken over from me by a man.
It's my territory.

I would loathe to be married to a man who helped me match cushion covers.

I had a long guilty struggle with myself to be able to admit all these things, and I am very much aware that this is not the 'correct social attitude' now — but that's the way I feel in my heart and soul, and I'm jolly well going to be honest about it.

Theory No. 2: If women have children, that is no reason to give up their careers.

Equal footing: The government should supply 24-hour creches for small babies, 24-hour nursery schools for toddlers and full State care for growing children.

Only then will women be able to compete on an equal footing with men.

The reality: What is the point of having children at all if you are not going to enjoy mothering them?

Nursery schools are beneficial, but children also need special unique individual maternal care.

And the mother needs to respond to the child's needs.

I put my first child in the care of a baby minder and returned to work.

She was the best, the most excellent baby-minder and she was a real second mother to him.

But I still regret it, very much — just because I 'lost' those two years of his babyhood.

And it passes so quickly.

Now — soppy though it sounds — I feel that every moment with the children is precious.

Theory No. 3: Okay, if mothers want to stay at home, the state should pay them a wage and keep their job opportunities open so that they can return to work when the children grow up.

The Reality: There is quite enough State interference already in family life without mothers being regarded as state employees.

Experiences not unique:

Anyway, most British women who have children prefer to earn money by doing part-time work and don't necessarily want to return to the same jobs.

A woman wants to look after her family for love, not money.

My experiences in travelling this road are far from unique.

I am very much of the Women's Liberation generation, and all the women I know of my own age — in their thirties — have been influenced by the Women's Liberation movement.

One by one I have seen them quietly, surreptitiously adjust their doctrines and theories.

Just as labor bigwigs always seem to end up sending their own children to posh private schools.

I have seen my feminist friends fail to practise what they preach.

We have travelled a great distance along the road to equal opportunity thanks to Women's Liberation.

We still have a long way to go and some of us aren't sure that it's what we want.¹⁷

IS HISTORY REPEATING ITSELF?

The traditional view upholds the right of men to work and the right of women to be homemakers. Since the Reformation of the 16th Century, work had become increasingly seen as a vocation and something that God not only sanctioned but blessed. From the 18th Century onwards, England moved rapidly into industrialisation and women were recruited to work in the factories. As a result, women were having babies and going straight back to work. In many cases babies were left to die in the streets, because the mothers, having worked hard all day in the factories, couldn't spare the time or strength to care for them.

In the early to mid 1800's (the Victorian era), people realised that there was widespread unemployment and orphanages abounded, as did child labour. With the rapid growth of the post revival influence of the Wesleys and Whitefield, England once again realised that if the nation was to enjoy stability and security, the family unit must be protected. Thus, in Victorian times, the family unit became the vital link in maintaining well-ordered and balanced society. The role of mother and homemaker took on new status. Various conventions were enacted to restrict women from certain types of work. This was not done to deny women their rights per se, but some work was considered too dangerous for women to do. For example, women were barred from going down into the mines. Conditions were appalling, and on average the life expectancy of a coal miner was 39 years. Also, it was hoped that by encouraging mothers to be full-time mothers, the infant mortality rate would drop, which it did.

However, in the Victorian era, the seeds of discontent were sewn. With the rise of secular humanism and liberalism in the churches and later the rise of socialism, the women's question again came into focus. Pressure influencing women to place work above family responsibilities has steadily mounted over the years.

Now it is considered "old fashioned" for a woman to be primarily family orientated. Thus again the wheel has turned full circle. For example, even in egalitarian U.S.S.R., where women have been sharing "equal opportunity", it was discovered that the birth rate had dropped rather sharply. The Kremlin then promptly brought in a law forbidding women to do 460 jobs considered physically too exhausting (that is, traditional men's jobs). The simple fact was women could not do heavy manual work and raise a family at the same time.

When all is said and done, children are destiny; that is, they are tomorrow's generation. Without children there is no future for mankind.

Age columnist, Michael Barnard, observes that in the U.S.S.R., where feminist/socialist principles have been enacted, women and children have been worse off despite massive state welfare programmes. In effect, the U.S.S.R. has endeavoured to shift the upbringing of children from the family to the state.

Micheal Barnard commenting on a report from the U.S.S.R. in the Melbourne *Age* about the very high infant mortality rate experienced by that country, wrote:

"... the break up of the extended family (in many cases spelling an end to informal child care) and increases in the divorce and illegitimate birth rates, together with the high labor-force participation of women, many of whom find themselves engaged in heavy and exhausting labor, all come into consideration — mostly backed by specific findings by Soviet investigators.

To be sure, a range of other factors, including environmental pollution, are canvassed. Inescapable, however, is that included in the entire catalogue of ills are all those leading features of the grand unisex society to which many militant feminists aspire in Western communities.

This is not a matter of equality, of course. Natalya Malachovskaya, one of the three feminists trundled out of the U.S.S.R. earlier this year, gave the lie to that. ' "Emancipation" has turned out for us (Soviet) women to be a much harder oppression than before,' she says.

Thus to the final irony. Natalya Malachovskaya's Soviet brand of feminism is moving entirely in the opposite direction to that of the West's feminist mafia — rather than confound the principle of equal but different, it seeks to assert it. Women in the U.S.S.R.'s 'equal' society, she complains, are not allowed to develop as women.

Mrs Malachovskaya has learned the hard way. In a letter to Mrs Babette Francis, in which she applauds the objectives of Australia's Women Who Want to be Women, she attributes a chronic kidney condition which has laid her low in Austria to heavy manual work she was forced to undertake as part of her Soviet 'emancipation'.

But her deeper thoughts are reserved for others. She asks especially for Australian women to offer moral support for feminist colleagues now being further harassed in the U.S.S.R. — a nation where, it seems, even such preoccupations as a rising infant death rate cannot divert the authorities from jumping upon such terrible reactionaries as women who dare philosophise upon the marvellous uniqueness of their being.¹⁸

Meanwhile in Australia, radical feminists are of the opinion that "oppression stems from a sexist society. We recognise our oppression as women. We understand the specific threat that our living without men poses to the institutions of monogamy and the nuclear family, institutions which are the basis and the training schools of the patriarchy." Again, "For us, gay consciousness is feminist consciousness. We want a genderless society, that is a society that doesn't differentiate on the basis of sex where people relate to each other irrespective of gender."¹⁹

ARE SEX ROLES REALLY INTERCHANGEABLE?

In her book *Fathers at Home*, feminist Jan Harper argues that parental responsibility should be equally shared. In Sweden, it is being fashionable for men to become "hemmamans" (househusband). Women who are full-time housewives are called "hemmafru". Harper argues that "by throwing off the repressive cloak of old traditions, these people (the 15 couples cited as samples of the unisex family) are expanding the potentiality of others to experience this liberation."²⁰

Swedish feminist, Ulla Jacobsson, has said that "any thought of going back

to the traditional family was "going the wrong way". She suggested that people must stop thinking in a traditional way, particularly where the rights of the child were concerned. Indeed, Sweden has passed laws enabling husbands to share six months' paid parental leave when the child is born and a further three months' leave any time before the child's eighth birthday. Swedish law also gives couples the right to share one job so they can each share in parental responsibilities.²¹

According to leading Australian feminist, Senator Susan Ryan, "Women will never *voluntarily* go back to the kitchen sink. The stereotype has been attacked very effectively."²²

WORKING WOMEN AND DIVORCE

Since the rise of job opportunities for women there has also been a corresponding rise in the divorce rate.

Judge Beatrice Mullaney, of Massachusetts, who handled more than 1000 divorce, separation and custody cases, upon her retirement from the bench said:

Women are anxious to exercise the freedom promoted by the women's liberation movement and the result is dissolution of marriages, homes and families . . . Women's liberation has gone too far. Instead of giving freedom, it has relieved men of their responsibilities as head of the family. That makes it easier for man to walk out on his family, and for a wife to get a divorce. The overall result is a relaxing of family responsibilities because one parent is simply unable to control growing children.²³

Leading American pro-family campaigner Mrs Phyllis Schlafly, tells the sad tale of the co-ed police force.

Here are four typical comments made by the police chiefs of America's largest cities, as reported by the *Washington Post*:

After we put 11 women on the street, three of the four married women among them subsequently filed for divorce, and four of the men who had been teamed with women also started divorce proceedings.

Under the tremendous stress of police work, you learn to depend on your partner. You're there eight hours a night side-by-side. You have to get to know your partner, You translate

that to male-female and you get sex.

If you put two women together in a squad car, they fight. If you put male and female together from 8.00 p.m. to 4.00 a.m., they fornicate.

We broke up marriages by assigning officers to the vice squad, where the incidence of divorce is three times as high.

Is a fully sex-integrated police force morally justifiable? No, say many of the police chiefs who have had practical experience, because 'the basic law of Western civilization is to preserve the family.'²⁴

OTHER ANTI-FAMILY FACTORS

The media also does not help by creating a materialistic ethos. "Large corporations — as well as the universities, political professions, foundations, the film industry and publishing empires — diminish the moral and economic importance of the family. They demand travel and, sometimes, change of residence. By teasing the heart with glittering entertainment and gratifying the demands of ambition, they dissolve familial attachments and loyalties. Nor is urban industrial life designed to assist families. . . Social engineers plan for sewers, power lines, access roads, but not for the cultural ecology that allows families to flower and prosper."²⁵

There is a current trend towards zero population growth. Many countries have already achieved this for example, Sweden and China. Despite its liberal sex laws, easy marriage, easy divorce, Sweden has actually gone below the Z.P.G. level and, if the present declining birth rate is not arrested, in approximately 200 years, there will not be one Swede left!

Many major political parties while not intending to do so, often undermine parental responsibility. Millions, even billions, are spent on creating a larger and larger state welfare bureaucracy. Michael Novak comments:

"Is this an accident? One by one all centres of resistance to the state are being crushed, including the strongest, family. The trend does not augur well for our liberties.

"To insist, in the face of such forces, that marriage and family still express our highest moral ideals is to awaken hostility and opposition. For many marriage has been a bitter disappointment. They long to be free of it and also of the residual guilt they feel. They celebrate its 'demise' (so outrageously exaggerated by the media) since each sign of weakness in the institution exonerates them of personal failure.

Yet clearly, the family is the critical centre of social force. It is a seedbed of economic skills and attitudes towards work. It is a stronger agency of educational success than the school.²⁶

The Police Force does not exist for equal opportunity — men because of their biological makeup (a greater physical strength, ability to handle stress) are better suited for the rigours of police work than women. On average women stay less than 3 years in the force. In the best interests of the community, police work should remain a male preserve.

"Political and social planning in a wise social order began with the axiom: what strengthens the family strengthens society."²⁷

The Director of the Institute of Family Studies (funded by the Australian Federal Government), Dr Don Edgar, believes, "The family as a social unit is fragile and *is not* the answer to social ills. The family is buffeted by the social changes affecting every other institution and *is no* solution to call for a return to 'family responsibility' alone. My call is for social and community responsibility."²⁸

Does this imply a greater responsibility being assumed by governments in the future for social welfare, including state-run creches?

To answer Dr Edgar, let me quote from Michael Novak: "Even when poverty and discrimination strike, as over the generations they often do, it is the family strength that most defends individuals against alienation, lassitude or despair. The world around the family is fundamentally unjust. The State and its agents, and the economic system and its agencies, are never fully to be trusted. One unforgettable law has been learnt through all the disasters and injustices of the past thousand years: *if things go well with the family, life is worth living, when the family falters, life falls apart.*"²⁹

LEAKEY'S COMMENT ON THE DEVELOPMENT OF MAN

In his book *Origins* Richard Leakey, son of famous evolutionary anthropologist Louis Leakey, posed the question, "What is it that distinguishes man from the other primates?" He was looking for a reason why man developed higher codes of behaviour whilst other primates did not. His conclusion was, after studying the primates he observed that human parents, on average, spent more time with their offspring in terms of grooming and communication than the great apes. The more 'developed' (according to the evolutionary theory) the primate, the more time it spent with its offspring. Hence, man has progressed because he established those relationships, and good communication links between members of a family group. Man, also

unlike other primates, paired off, with an adult male and female (rather than the group) being responsible for the raising of offspring.

'MALE DOMINANCE' IS GOOD!

Many today paint "male dominance" (that is men are regarded as the basic providers and authority figures) as being 'repressive'.

Professor Manning Clark, speaking on the settlement and colonization of Australia, wrote, "the qualities required for success in the pursuit of material gain in such a harsh, inhospitable environment became the values in which Australians believed. Physical strength, initiative, pluck, courage and cunning were the qualities which made for success. They were also the masculine qualities. So Australia became a society distinguished by male domination. . . ." ³⁰

Men intimidated by modern feminism

Harold Voth, a senior psychoanalyst, believes many men today are intimidated by the changing role of women.

To give you an idea of how weak men have become, a recent poll of 10,000 families revealed that, in 70 per cent of the families, men do not attend to the family finances. . . C.B.S. radio recently devoted an entire weekend to the question of what is happening to the American male. He is becoming emasculated just as more women are becoming 'liberated' from their biologic and primary destiny which if not fulfilled will ensure the collapse and extinction of mankind.

A recent issue of *Newsweek* provides a shocking description of role reversal in the home and between men and women generally. In addition, there are 2.2. million men who are 'househusbands' whose wives are the breadwinners. ³¹

He also went on to say that a consistent finding relating to drug users is that of an absent father during the formative childhood years. His absence overstresses the mother, who cannot attend fully to her role as mother.

RETENTION OF MAIDEN NAMES

Under feminist influence many women are retaining their maiden names. Top athletes Robert De Castella and his Gaylene Crews decided to use Gaylene's maiden name after they were married.

In 1981 the Danish Government passed legislation stipulating that a

woman *must* retain her maiden name *after* marriage. The law did, however, provide that the woman could adopt her husband's name if she so desired. Unless she states otherwise, she automatically retains her maiden name. Such legislation must pose many problems for the keeping of records and establishing family descent. Laws like the above make a farce out of the solidarity and oneness of marriage.

Dr Rainey of New York issued the following predictions based on trends in the U.S. and many other parts of the world.

- First of all, the marriage rate will keep dropping.
- Secondly, the divorce rate will keep on climbing until we have two divorces for every three marriages.
- Sterilisation will become more and more the preferred type of contraception in the West, as it is now in some other parts of the world.
- As the distinction between marriage and other kinds of primary relationships continue to blur, a marriage licence which includes the privilege of parenthood may become more important than a private marriage contract.
- This is especially important if sterility continues to increase because if it does then the State will have a much greater stake in seeing to it that all the children who are born get a 'fair shake' (fair go).

Let me close this chapter by referring again to Michael Novak.

To marry, to have children, is indeed to make a political statement — a statement of flesh, intelligence and courage, drawing its strength from nature, from tradition and from the future. For apart from millions of decisions by couples to bring forth children they will nourish, teach and launch against the void, the human race *has* no future — no wisdom, no advance, no community, no grace.

Only the emptiness of solitary space, the dance of death.

It is the destiny of flesh and blood to be familial.³²

4

The Hi-Jacking of Education

There is a more important battle going on now than the previous battles of Britain, Mid-way, Waterloo and Trafalgar. The battle is in our schools and the "prize" is the minds of our children and the society of tomorrow.

Feminists and humanists have gained the ascendancy. Not only have they been appointed to high places in the educational system but also in bodies that influence the development of curricula.

Some of the aims of the humanist/feminist alliance are:

- (1) Liberation from parental authority. Humanists are on record as saying, "We recommend that laws dealing with rights of parents be re-examined and changed where they infringe on the rights of children. . . .amendments should reinforce the primacy of the rights of the child."
- (2) Protection of children from practices which may foster racial, religious or any other form of discrimination. In the humanist/feminist's "Brave New World" now being planned and produced children are being taught to reject their parent's authority and practices, especially those which foster "religious discrimination".
- (3) Liberation of children from nationalism, patriotism and materialism.
- (4) Disarmament is a major goal.
- (5) *Lowering of school starting age.* "For many years the humanist/socialist/feminist philosophy has permeated textbooks and institutions of higher learning. Dr John Dewey was an original endorser of the Humanist Manifesto in 1933. In addition to influence exerted on school-age children, the American Federation of Teachers is working tirelessly to lower the age of compulsory schooling, to three years or younger."²

Many feminists and humanists have had their policies accepted by the U.N. and its offshoots actively promote humanist objectives. President Carter, in 1975, appointed Bella Abzug (lesbian activist) as chairman of the U.N. International Women's Year Commission. The U.N. also declared 1975-1985 as the "Decade for Women" and the recommendations adopted for this decade at Houston in 1977 include "reproductive freedom" (abortion), "sexual preference" (homosexuality), "non-sexist" (anti-family) education at all levels.

These policies have found their way into our schools. They have become the new status quo.

The Education Department in South Australia issued a policy statement in late 1983 on 'equal opportunities'. In part the policy document said:

... the policy of the Education Department [is] to eliminate and prevent discrimination based on sex, and to ensure that all students, as a result of their education, will be able to exercise options in a future in which sex differentiation in life and work will become progressively less pronounced.

The Education Department recognises girls as an "educationally disadvantaged group" and has supported the initiation, development and implementation of a number of affirmative action curriculum projects.

To achieve equal opportunities in education the different outcomes of what is an apparently similar education experience for boys and girls will be examined, and appropriate affirmative action programmes implemented.

Since the concept of "sexism in education" was first raised in the early 1970s, a series of government reports and their findings have resulted in a marked change of attitude amongst educators and in considerable action at the system and classroom level in South Australia. These developments have included the appointment of a Women's Adviser, whose brief included the education of girls, the establishment of a unit of advisory teachers appointed to devise and implement non-sexist curricula, and the inclusion in the brief of all advisory teachers the responsibility for non-sexist education. More recent developments have included the appointment of an Equal Opportunities Officer, a Co-ordinator of Affirmative Action Programmes for Women and Girls, and a Project Officer for Girls' Careers and Subject Choice.

According to the South Australian Education Department, "Affirmative action is the structured, *intentional* process by which **equal outcomes are achieved**, and is based on the following principles:

- equal opportunity is a matter of social justice
- both direct and indirect discrimination are issues which need to be addressed
- past discrimination and its legacy require redress
- improvements should be visible and measurable
- specific goals and outcomes should be integral to such programmes.

Sexism and good education are incompatible. Consequently elimination of sexism can only have positive effects for both sexes.

Non-sexist education is not a subject. It involves altering the learning processes in the classroom, in order to take into account what is already known about the barriers to female learning and drawing into the entire curriculum the whole body of female history, experience and values, which is currently excluded from it.³

New South Wales, Victoria and the Australian Capital Territory have similar policies to that of the South Australian Education Department.

The South Australian Institute of Teachers also wants to bring in 'non sexist' sex education, meaning the positive presentation of homosexuality in the classroom, including primary schools.

Educators now believe it's a matter of "social justice" to indoctrinate our children with "non-sexism". Traditionally, teachers have acted "en loco parentis" (in place of the parents) and sought to reflect parental attitudes particularly relating to moral and social issues. This will no longer be the case. 'Mothering', 'fathering' are out, 'parenting' is in. A lady told me recently of her son who came home from school crying. When asked what caused him to cry, the boy replied that his teacher had told him that in the future there will be no 'mothers' and no 'fathers' — just 'parents'.

Also alleged past 'discrimination' now requires redress by educationalists. This means boys' opportunities will be restricted (with quotes for entrance into the higher learning institutions) for "crimes" committed by their fathers. Girls will receive preferential treatment to compensate for past

male transgressions. Example — the raising of female exam marks (to compensate for "past discrimination")

The A.C.T. Schools' Accrediting Agency in 1984 upgraded female H.S.C. marks by 5%. This effectively lowered the boys' marks by 5%. A decade ago the female enrolment rate at universities hovered around the 40% mark. Now with "Affirmative Action" it is 47% and rising.

Not only is "anti sexism" one of the major educational aims but some educationalists want to free language from its "male bias" which supposedly inhibits female expression and thought. Educationalist Mary Coghill writes, "This is the language — this patriarchal language that we must abandon. If women want to speak they can use *women's language*."⁴

Betty Friedan admits that feminist aims will (radically) change society. She writes in *The Feminine Mystique*, "My answers may disturb the experts and women alike, for they imply social change."⁵

Why must society be changed? Feminist Juliet Mitchell writes, "No one is born a woman: a woman is created from man's needs."⁶ It is this sort of thinking that is influencing many educationalists today. Women are "oppressed" by "conditioning" imposed, it is alleged, by men. In order to "free" women, social attitudes and structures must be altered. Education is the means by which feminists hope to change our society.

However, research done by Havelock Ellis,⁷ Barbara Lloyd and John Archer,⁸ would indicate biology sets limits and culture plays an enormous role within them. "If this were not so, we should all be either Einsteins or ineducable," says educationalist Diane McGuiness.⁹

Many educationalists claim that the education system puts women at a disadvantage. The statistics do not seem to bear out the assumption that the present educational system disadvantages females. Since 1974, in terms of numbers, girls have outnumbered and outperformed the boys in the H.S.C. exams. However, undaunted feminists have successfully lobbied the Federal Government to fund the "Transition Education Girls Project" in which three officers go from school to school endeavouring to "break down the barriers" that supposedly hinder the girls doing well in maths.

One would hope that these same people will also lobby the Federal Government to fund "Transition Education Boys Project" for those boys who do not fare well in subjects such as English literature, etc.

At Sydney University, the governing body, the Senate, has decided on an affirmative action policy in favour of women. Similar moves have been made by the Federation of Australian University Staff Associations. At Murdoch University in Perth, Western Australia, an "anti-discrimination"

committee has been installed. The concept of the best individual for the job takes on a new meaning, where to be female makes one more equal than one's peers. Some regard the plan to promote the number of women by such means as being a retrograde step, "seeing women so different they could not be equal without a special arrangement being made for them" — Registrar of Melbourne University Mr Potter.¹⁰

What is often forgotten is that boys can all too often be disadvantaged by the educational process. Boys are more likely to suffer from speech defects and the skills used to develop early success in schools draw on female talents; as a result, boys who insist on acting like boys are labelled hyperactive.

Even the games children play at school have not gone unnoticed by the feminists. In England, the Equal Opportunities Commission has produced a very expensively produced booklet called "Do you provide equal educational opportunities?" and this was sent to every school in that country.

Joanna Nash observes:

The booklet urges that teachers should examine the play activities of school children to prevent them from indulging in what is described as 'sex stereotypical' games. It states: 'Aspects of early activities which teachers need to consider carefully include: Sex stereotypical play activities. Are the doctors, Red Indian Chiefs, policemen, etc., always boys? Are the nurses, hairdressers, shop assistants, aeroplane stewards, teachers, etc. always girls?' The authors of the booklet are obviously so utterly remote from the realities of life as to be unaware of the impossibility of trying to prevent little girls from playing at hairdressers or little boys from playing at Red Indians. Other recommendations are equally unrealistic: 'Schools could establish internal working parties to look at their arrangements for ensuring equality of opportunity between the sexes, and for eliminating sex-stereotypical socialisation. . . '

More sinister, however, is the desire of the EOC to give children inaccurate information. One recommendation is that 'parenting and family pictures used in school' should show men as well as women doing certain tasks, including feeding babies. As one young teacher put it: 'Children are not fools: they know perfectly well how Mummy feeds babies, and they knew that Daddy is physically incapable of doing it the same way. Are we trying to tell them lies about biology and human anatomy?'

Former editor of the left wing British journal *New Statesman*, Paul Johnson

writes:

The notion that government action can bring about equality is itself a fallacy, and a dangerous one, for if pursued relentlessly enough it produces tyranny. . . it is nonsense to suppose that an educational system can be egalitarian in its results.

On the contrary, the better the system is, the more likely it is to reveal and promote the inequalities inherent in human individualism. **Education is not about equality: it is about excellence.** An educational system designed to produce equality can only operate by penalising ability and rewarding indolence. It is thus a kind of anti-education.

We have not yet reached that stage in Britain, but in Denmark the notorious 'U-90 Plan' actually urged that particularly intelligent and well-motivated children should be discouraged from learning and taught that the pursuit of their individual interests was 'unfair' to the others and should be suppressed.

It stated that equality of results was more important than equality of chance, since it produced collective solidarity and group harmony. Hence in this instance it can be plainly seen that the use of education to promote equality denies, and in my view necessarily denies, equality of opportunity.

The truth is, equality is the enemy of justice. No healthy or effective system of education can be based on the infliction of injustice on individual children. Needless to say, the results of such crude experiments in social engineering, viewed from a national point of view, are bound to be disastrous — as is already apparent in Sweden, which has long subjected its schools to sectarian ideology. . .

How can we keep party politics and sectarianism out of education? Frankly, I do not think it is possible, so long as men and women are committed to ideologies which demand a total reconstruction of society. For many people, politics has taken the place of religion in their emotional and spiritual lives, and it is almost inevitable, therefore, that politics should invade the schoolroom, as religious sectarianism once did. I fear that the tendency will increase, and that political fanaticism will erode not merely the objectivity of the school structure — that has already happened — but the objectivity of what is taught.

By this I do not mean the slanting of curricula and textbooks, which is comparatively easy to spot and deal with; I mean intellectual terrorism operating on the pursuit of knowledge itself. Among the egalitarian sectaries, it is now standard doctrine that certain lines of inquiry, which may produce results incompatible with their beliefs, are to be forbidden; and that those who persist in following the truth, whither-so-ever it leads, should be silenced or vilified.

Of course, each and every campaign to censor the pursuit of truth must be fiercely resisted whenever it arises. But there is, in addition, a more general strategic defence against the political predators, and this lies in an ever-increasing plurality of institutions. I would like to see many more different types of schools and universities, financed, organised, staffed and conducted in a growing variety of ways. Schools and universities wholly dependent on central and local government finance are vulnerable to political pressure. What I would urge, therefore, is an expansion of the private sector at all educational levels, plus a growing number of 'mixed' schools and universities, financed jointly by the taxpayers (possibly through vouchers) and by individuals and companies, and run by autonomous bodies of trustees.

Let us oppose uniformity in education, and present to the enemies of truth the defence of a multiplicity of targets. Let us have comprehensive schools, grammar schools, public schools and, indeed, many other types of school: big, small, strict and experimental, formal and informal, academic and vocational, old fashioned and ultramodern, conventional and cranky. But let each of these schools be allowed its own separate identity, and be given the chance to create its own vision of excellence and its own institutional tradition.

My educational formula, then, is competitive variety. I do not suppose for one moment that such competition will demonstrate the superiority of a particular type of system; what it will do, I believe, is produce a larger number of good, individual schools, each unique in its particular merits. That, I think, is the best we can reasonably expect of an educational structure this side of Utopia.¹²

THE GENDER FACTOR IN MATHS

For many years a war has raged in education circles. Why have females not fared as well in mathematics as boys? Is it because of conditioning factors or is it something innate? According to a recent report by Benbow and Stanley of the U.S.A., it was found that girls are less adept at maths than boys not because of "sexism" or the low expectation of teachers and parents (reverse Pygmalion effect) but because of genetics — boys are naturally better.

... A recent study made of almost 10,000 gifted high school students by Camilla Benbow and Julian Stanley of the Department of Psychology at John Hopkins University in Baltimore. In contrast to earlier studies, and risking the wrath of feminists they conclude that boys possess 'superior mathematical ability'.

The data was gathered in six separate searches for mathematically talented children, undertaken between March 1972 and January 1979. A total of 9927 bright students between the ages of 13 and 15 were found; 43 per cent of them were girls.

The results show boys did consistently better than girls on the mathematical part of the tests, but about the same on the part testing verbal ability. In the extreme case (in 1972) 27 per cent of boys scored over 600 points on the mathematical part, while none of the girls did. In other years the difference was smaller but still significant.

In top scores the boys also did much better than the girls, typically, the top-scoring boy reached 740-800 points, while the top-scoring girl managed 590-760.

The results of the survey are published in the current issue of 'Science', which also publishes an article of comment from other researchers and educationalists. While some agree that the John Hopkins tests do demonstrate an inborn difference between boys and girls, others still believe that the differences can be accounted for by social influences.

The authors of the study believe social influences are significant, but feel that they cannot account for the whole difference in children of the age studied.¹³

Some educationists believe that differences in brain organization, or the natural inclination of females toward "people" tasks such as nursing, teaching, literature, etc., while shying clear of technical tasks. Still others hold

that with the stress of high school coinciding with the onset of puberty, "girls become more interested in boys than in building skills like maths".¹⁴

However, feminists are not convinced and they maintain that conditioning operates through a myriad of subtle influences from peer group pressure, parents and even within the girl herself. Despite the serious lack of evidence to support such theories, feminists are very successful in having their theories not only adopted but also used as a basis for understanding "reality" and incorporated into educational programmes. This is highly irregular and dangerous. Education should deal with facts and not fallacies.

EDUCATION IN AMERICA

The following articles "No Truth but our Truth", from the American journal *Life*, gives some idea of what feminists are achieving in U.S. education.

Manipulating the record of the past to substantiate a particular theory of human behavior is called historical revisionism. When the desire to make a case influences the selection and presentation of historical events, truth and scholarship suffer.

Some individuals attempt to change perceptions of the present in order to set worthless stock, valueless land or shoddy consumer goods. Distorting reality in the marketplace is a fraudulent practice and those who engage in it are called crooks, montebanks, charlatans or worse.

In the area of education they are called change agents and are federally funded. Change agents do not sell tangible goods. Like historical revisionists they reorder reality to sell ideas and, like their marketplace counterparts, not all change agents peddle the same goods.

This article is about change agents who sell nostrums for 'sexism' while demonstrating that 'sexism' is sufficiently virulent to require a cure. Both activities require a reordering of reality.

The dominant view in education is that recognition of differences between the genders is 'sexist' and implies unequal treatment. The term sex stereotyping is applied to activities associated with the characteristics of one sex for whatever reason. The official definition of sex stereotyping in federal education law is 'attributing behaviors, abilities, interests, values and roles to a person or a group of persons on the basis of sex' (Vocational Education Amendments of 1976).

By definition, the educationist view is hostile to the traditional

family with its well defined male and female roles.

Encouraging female students to seek careers outside of the home is one of the ways to end sex stereotyping. According to the Arizona Department of Education's S.T.E.R.E.O. Policy:

'As things stand now, a female is born into a pre-determined existence. . .the student-wife-mother-grandmother syndrome. This is beginning to change, but it takes a gut-level change of consciousness concerning what being a human being is all about, to end conditioning of females and males.'

The change of consciousness will be brought about by fostering the attitude that women who prefer home-making to a career are less than whole people. The S.T.E.R.E.O. policy continues:

'It isn't that women don't realize the importance of what they have been doing, but they are beginning to realize that in doing many of these daily important functions they have been denying their existence. Their rights to be a whole person, with interests and abilities of their own, unattached to anyone else. . . they desire to be the person they were born to be.'

The implications of these attitudes for the future of the family will be explored later. The present point is that, under the guise of 'equality of opportunity' vocational programs are designed to indoctrinate students with a feminist world view. Whatever else vocational education purports to accomplish, it is openly and deliberately subversive of the values on which traditional families are founded.

According to the department's planning guide, education material is biased when women are shown 'primarily as mothers, housewives and secretaries'. Professor Michael Levin of City College, New York believes that since there are more mothers, housewives and secretaries than female architects or truckdrivers, curriculum materials are not necessarily biased when they accurately represent reality.

'Any materials presented in whatever good faith, from which children can infer that boys and girls differ, is therefore indoctrination. This is how a feminist comes to view the

preponderance of men in history books — not as an inevitable reflection of the fact that men have shaped military, political, scientific, and intellectual history, but as another obnoxious example of “sex stereotyping”.

Change agents not only want to alter student perceptions of reality, they insist that the language be reordered to conform to feminist ideology. For example, the use of generic terms such as ‘he’ and ‘man’ are manifestations of sexism and must be purged. Using gender words to describe occupations is absolutely forbidden. Chairman is out, chairperson is in. Salesman is out salesperson is in.

The narrowmindedness of this approach would be laughable if it did not elicit the thought that parents are frequently chastised for censorship by the educational community. Apparently there is nothing wrong with censorship so long as the right people are the censors.

And there is a further hypocrisy. The selling of ‘sexism’ and its remedies contradicts the theories dominant in education today. The gospel, according to Sidney Simon and Lawrence Kohlberg whose values clarification exercises are practiced in thousands of classrooms is that educators should avoid indoctrination of any kind.

Values clarification promotes ethical relativism. Students learn that there is no right or wrong, only differing value systems. Especially children are taught that the value system of their parents is only one of many and is vested with no moral authority.

But not the Judeo-Christian value system with its scriptural admonitions about the responsibilities of marriage and parenthood. No siree! That is ‘sexist’ and ‘sexism’ is **WRONG**. All those ideas about the relative nature of values and respecting other value systems are forgotten.

Bennett is well aware, of course, that indoctrination is not really disapproved so long as the right people do the indoctrinating and it is traditional values which are disavowed. Professor Michael Levin observes:

‘...perhaps it is not surprising that the new feminist approach to education implicitly repudiates any ideal of

objectivity, since it is itself the very essence of indoctrination.

Propaganda in education is harmful enough when it works; what is especially disturbing about feminist propaganda is that it won't work. You can teach girls to change a fuse, and boys to cook. . . but you can't make them think they are the same, or that mommy and daddy are substitutable.'

Biology and the evidence of their senses will continue to tell them otherwise. For this reason, feminist reforms are totalitarian in practice. Professor Levin comments,

'The ominous implication is that reforms officially designed to wither away after the first androgynous generation will have to be retained as "stereo-typing" persists. Vigilance will have to be enhanced, supervision of children made closer. Ever more female scientists and male dancers will have to be trotted out. And what shall be done when children notice that even though there are females in police uniforms, it is always the **policemen** who subdue violent criminals.'

The coercive nature of feminist reform is expressed in the 1976 voc-ed amendments which require curriculum materials to show 'increased numbers of women working outside the home, increased numbers of men assuming homemaking responsibilities; changing career patterns of men and women. . . ' Enrolment in non-traditional career programs is to be promoted. Information about the race and sex of vocational students is to be reported to Washington on a yearly basis. And if experience is any guide, insufficient numbers will be interpreted as evidence of sex stereotyping and grounds for more federal intervention.

What will schools do if they can't find enough girls who want to climb telephone poles and enough boys who want to be househusbands? Will students be counselled into programs because schools need to fill quotas to protect their federal funding?

Quotas, censorship and federal mandates are all natural products of feminist reforms. Continuing coercion is necessary to achieve what nature and common sense indicate cannot be achieved.

Feminist goals are doomed to failure because they are based on the faulty premise that gender does not influence emotions,

skills or interests. In confusing discrimination with differences the feminists have built their educational programs on philosophical sand.

Says Levin,

'The tendency to dismiss the factual question of gender differences as irrelevant to the demand for gender equality is completely misguided. If there are important biologically-based differences between the sexes, the rest of contemporary feminism falls apart . . . It is senseless to try and to make the sexes conform to an "androgynous" ideal if they cannot conform to it.'

By refusing to admit that biology and not 'sexism' or sex stereo-typing is responsible for differences in observed behavior between males and females, feminists are locked into ignoring, and demanding that everyone else ignore, sexual identity.

Finally, and most importantly, insufficient attention has been given to the potential for psychological harm to students and serious if not irreparable harm to society.

Here are two questions from a check list for teachers to use to determine if they are guilty of sex stereotyping.

'Do I react negatively to boys who have long hair and wear earrings?'

'Do I react negatively to a boy who says he hopes to marry and be a homemaker?' (S.T.E.R.E.O., *Ibid*, 134-136).

What kind of values are implied by those questions?

Activities designed to blur gender identity are used throughout the S.T.E.R.E.O. guide. On pages 63 to 68 a 'psychological androgyny inventory' is provided for administrators, teachers and counsellors. The goal is to have a higher androgyny rating than a masculinity or femininity rating. These scores are supposed to reveal 'sexist' attitudes and the inventory is designed to help in overcoming them.

Similar tests and activities are provided for students. Dr. Rhoda Lorand, a nationally respected clinical psychologist recently pointed out:

'Putting pressure on boys and girls to behave like the opposite sex is placing them under a great strain because these pressures are at odds with their biological endowment.

Therapists have begun to note the confusion and unhappiness

resulting from the blurring of gender-identity. Conflicting pressures between environmental and instinctual drives hinder the development of a firm sense of identity as a male or female (an intended goal of women's lib) lacking which the individual cannot acquire stability, self-esteem or clear cut goals.'

Most disturbing, as mentioned earlier, is the propensity for undermining the family which is evident through the planning guide. Hypothetical situations are provided in which husband and wife are at odds over conflicting family and career goals. The message is clear: if fathers are not expected to stay home and care for children and do household chores, women should not be expected to do so.

It is the ultimate fostering of the 'me first' mentality in the setting in which it has the most potential for doing harm. Each of these little vignettes, and there are many of them, leave the impression that being a wife and mother is an infringement on the equal rights of women.

One wonders what chance young men and women will have to build a successful and enduring marriage if they are influenced by these attitudes. Can love thrive in an atmosphere poisoned by competitiveness? The idea that the welfare of the whole family should be the principle that guides the decision-making process is significantly absent.

It is most ironic that the institution that purports to be most concerned with the welfare of children should be foremost in promoting attitudes most destructive to future generations of children.

As Dr. Harold Voth, senior psychiatrist at the Menninger Foundation explains:

'One single inescapable fact must be faced. If young women are to be increasingly drawn into the working world through a change in social values, then who will provide care for the children many of these women will have? . . . Society will pay an extremely high price if the enormous importance of child care by parents in a home is downgraded or lost sight of. Ever-increasing numbers of children will eventually swell the ranks of emotionally disturbed adults . . . If current trends which are eroding the family continue — and those social

movements which downgrade the expression of a woman's femininity within a family are prominent among the eroding forces — society as we know it, will end. Strong individuals come from only one place — from solid families'

Nor is Voth alone in this view. Selma Frailberg, Professor of Child Psychoanalysis at the University of Michigan writes about the importance of the family and especially the mother for the mental and emotional health of children.

'... all children at all ages need stability, continuity and predictability in their human partnerships for the fullest realization of their potentials for love, for learning and for self-worth'.

Frailberg comments,

'The human family, which has been unjustly castigated in recent years, is a durable and rugged institution which was invented for this purpose and while fallible at times, it normally provides the conditions for the fulfillment of these needs.'

Frailberg observes that when children are exposed to a succession of care givers during their formative years, the results can be disastrous.

'"Mothering" that old fashioned word, is the nurturing of the human potential of every baby to love, to trust, and to bind himself to human partnerships in a lifetime of love . . . when a baby has been deprived of a mother or mother substitute . . . we have found that the later capacity of that child to commit himself to life, to partners in love, and to the human community will be diminished or depleted.'

One wonders how many young women would elect to put a career ahead of the obligations of motherhood if they realized that their child's mental acuity and emotional growth might be permanently stunted. Frailberg comments,

'Where need satisfaction is not adequate there will be impairment in memory and consequently in all the complex functions of human intelligence.'

According to Voth and Frailberg and many other mental health professionals, lack of parental attention during the crucial childhood years is responsible for the phenomenon of non-attachment found in individuals who commit the most heinous

crimes. Frailberg says,

'These bondless men, women and children constitute one of the largest aberrant populations in the world today, contributing beyond their numbers to social disease and disorder . . . The condition of non-attachment leaves a void in that area of personality where conscience should be. Where there is no human attachment, there can be no conscience. As a consequence these hollow men and women contribute very largely to the criminal population.'

The Arizona Department of Education's publication S.T.E.R.E.O. was developed in response to the Vocational Education Amendments of 1976. In all fairness it is probably no better nor worse than similar publications of other state departments of education throughout the nation which are designed to help school districts implement vocational education law.

The implication that society will have to be restructured in order for equal opportunity to be realized is unacceptable. The idea that the public school system should do the restructuring through a program of indoctrination and propaganda is more than presumptuous, it is totalitarian. The change agents planning guide instructs, 'the change agent must begin by establishing a target population . . . the target population is not only students, but also teachers, counsellors, administrators, employers and parents.' Arrogance is a mild description for the attitude revealed by these statements. Perhaps we should heed the warning given us by Charles Roche, president of Hillsdale College.

Said Roche:

'It is worth recalling that the fundamental Roman virtues which made possible the success of the Roman Republic—*familia, patria, peitas, gravitas*—were the same fundamental ideas from which the Roman Empire turned as it suffered its decline. The meaning of these Roman virtues is familiar to us all: family, country, moral values, dignity and responsibility. These are exactly the values presently suffering decline within our own traditional value structure.'

Bennett suggests that deliberate efforts to undermine cultural values is a form of cultural suicide. Having read the Arizona Department of Education planning guide for change agents we

conclude that he and Roche are correct.¹⁵

The situation here in Australia is similar. Humanists and feminists now control most State Education Departments. There is a constant stream of literature being issued urging the implementation of 'non-sexist' ideals. Parents therefore need to be diligent and monitor their children's education, so as to be able to counter any undue negative influences, or better still send them to a Christian School which upholds the inerrancy of the scriptures. Many Australian parents because of disillusionment with the State system are now sending their children to a private school. (In fact 25% of all students go to a private school, this compares with 10% in the U.S.A.) Even with private schools, things should not be taken for granted, as teachers are usually trained in the State school system and can — in varying degrees, — be influenced by its philosophies.

5

Equal Opportunities — How It Is Failing

To give women equal opportunity is one thing; changing community attitudes is another.

Fay Marles, the Commissioner for equal opportunity in Victoria believes the Equal Opportunity Act will facilitate the flow of married women into the paid workforce. She believes that wives must work in order to defray the rising cost of living. However, she believes that "the role of homemaker and child rearer cannot compete on an equal footing with the attractions of the paid workforce. If we as a community are saying these things, do we need also to ask whether the family should change?"¹

There are many pressures being placed on the community to conform to the idea that if a woman is not working outside the home she is not developing her "potential". With the present high tax structure and constant emphasis to raise the living standard (e.g. two car families), the ethos is created that makes a woman feel unproductive if she remains at home.

Many Western nations have introduced "equal opportunity" Acts which not only cover employment but virtually all areas of life including accommodation, education, advertising, the provision of goods and services, and the legal system. This gives immense power to governments including the control of civil liberties and the restructuring of society.

Indeed, many governments are spending vast amounts on "re-educating" society. Just recently, the Australian Federal Government issued "Guidelines for Employers". Some 10,000 have been printed and distributed at the

taxpayers' expense. The booklet says, amongst other things, that "the drawbacks of a job, such as problems that may arise from lifting heavy weights should not be overstated to discourage women applicants."² What nonsense! (It was found in Russia that the general level of health of Russian women was falling because of doing heavy work, and also the birthrate was dropping dramatically. The communist authorities, by restricting women to less exacting jobs, hope to make motherhood more attractive and possible.)³

The "Guidelines for Employers" went on to talk about advertising job opportunities. Employers are encouraged to use sex neuter words such as "person" rather than specifying gender. Illustrations, too, are to depict both sexes. The reason claimed for introducing "gender-free" advertisements was the alleged existence of "massive discrimination" against women, yet before the laws were introduced to outlaw stating a sexual preference, only 17 per cent of all advertisements specified gender as a job condition.⁴

Given today's tight job market, it must mean that women will displace men, which will in turn create more househusbands, but for what purpose? It seems on current evidence that married career women have smaller families, or none at all, which means that with the decline in the overall birth rate, economic expansion is not likely, for that relies heavily on the natural increase in the population. Hence, the job market will become increasingly competitive. Between 1972 and 1982 the overall number of women in the workforce increased by 6% and the number of men in the workforce fell by 6%. Women are taking men's jobs, and also young school leavers.

This will also create problems for the solidarity of the family unit. If women and men can be financially independent of each other why should they stay together in marriage. If you "fall out of love", why stay? One of the biggest casualties of the women's movement with its socialist ideals, is the family unit. If the family unit is replaced as the basic structure of society, then all that is left is a fragmented society based on individualism and self-interest. Such a brave new world would inevitably collapse or, in order to resolve the complex problems created by such humanistic/secular thinking, become totalitarian. There does not seem any other choice.

But have women's lives been enriched by working outside the home? Undoubtedly, many would answer "yes" (although working on a production line or doing monotonous clerical duties is hardly more satisfying than so-called routine domestic chores!) It is "glamorous" to work and unfashionable to stay at home to raise the children, so while the pressure is on for women to work they will tend to see "work" as more fulfilling than homemaking. The question always presupposes the answer.

In her book, *Unfinished Business: Pressure Points in the Lives of Women*, Maggie Scarfe's conclusions of her research would not please feminists. The book defends the view that there is a biological basis or tendency in women which causes them to attach "a stressful dependence on their emotional relationships. Relationship anxiety in other words is part of the female genetic code."⁵

Men are genetically more able to handle the tough jobs at the top which demand standing aside from one's emotions. (This is not to say that there are no exceptions to this rule.) A leading woman advertising company director in Melbourne recently angered feminists by stating in the media that she would employ men as the top executives in her company because "they are better able to manage than women."

Women who work full-time and are also housewives, run the risk of certain stress-related problems. Mary Kenny writes, "In fact the general area of stress is now coming to be associated with some of the problems of the hard-worked woman; loss of libido is only one of the things sometimes mentioned. Professor Ivor Mills of Addenbrooke New Hospital, Cambridge, has been studying the stress factors in successful women over a period of ten years, and he claims that some ghastly misfortunes are likely to befall women who aim high, including the following: loss of sex drive; hair loss; decrease in fertility; increase in alcoholism; drug-taking and cigarette smoking; more mental illness; cancer and heart attacks. Moreover, he says that women who get to the top in their careers are more likely to develop deep voices, to get hair on their chests and abdomens and even perhaps to experience changes in the genital areas (enlargement of clitoris and vulva); they are also liable to experience abnormalities in the menstrual cycle."⁶

We must reject the current notion that considers men and women are interchangeable in a vocational sense and even within the family circle. The sexes are equal in value but they are psychologically different.

'AGE' POLL ON MOTHERING

Society still generally believes that even in our egalitarian times a women's place, if she has a family, is in the home, caring for her children. *The Melbourne Age* recently published a poll on the attitudes to roles of men and women, which showed that 63 per cent of both males and females were inclined to agree/agree strongly that "it is much better for everyone involved if the man is the breadwinner and the women takes care of the home and family." Only 14 per cent strongly disagreed with this.⁷

WOMEN IN THE WORKFORCE

In Australia there has been a sharp rise in the number of women in the workforce. In 1901, 31 per cent of all Australian women over the age of 15 were in paid employment. By 1979 this figure had risen to 44 per cent. (63 per cent of these were married.)

The situation in most Western countries is the same. "In America some two million homemakers went into the job market for the first time in 1976, but it also must be noted that the unemployment rose to a level approximately two million higher than at any time since the Great Depression of the 1930's."⁸

In the ten years from 1971 to 1981 the number of women in the Australian workforce increased by a staggering 100 per cent. Women now comprise over 40 per cent of the workforce (2,500,000) and married women make up over one-third of the total workforce. The number of men in the workforce in the same period *decreased* by 4 per cent. Yet "women's advisors" continue to bleat about "discrimination".

Feminists want equal participation in the workforce not only in numerical terms but in terms of "average income". In Australia, the latest figures indicate that women earn 79 per cent of the male average wage. This is misleading for it implies that women are paid less for the same work. Under law this is not allowed. The reason there is a 21 per cent difference in the average wages is that women tend to favour clerical and shop assistant jobs which are usually lower paid and do not require overtime work. It must also be borne in mind that in the area of unemployment there are *three* males for every one female on the dole.

Also working women have fewer children than full time homemakers. Many career women do not marry, and many who do marry, deliberately refrain from raising a family. In fact 50% of women who make it to the top jobs are childless.

WOMEN FIREFIGHTERS — A QUESTION OF PUBLIC SAFETY

The decision by the Adelaide Metropolitan Fire Service (S.A.) to advertise in January 1985 for female firefighters caused quite some controversy. This flowed from a decision by the Fire Service to lower the minimum height by 3 cm and the dropping of the 96cm minimum chest requirement.

Fire fighting services in Australia and throughout the world insist on certain entrance standards including strength requirements. The rationale

behind this is to ensure that applicants have the required strength to handle the very vigorous demands of firefighting.

Why, then, the current moves to lower entrance standards for firefighters? The Adelaide Fire Service decided to lower its height and drop its minimum chest requirement following discussions with the Commissioner for Equal Opportunity. Under the old entrance requirements women were not able to satisfy the requirements (nor were some men). Likewise, the Victoria C.F.A. is also under pressure from Government sources to employ female firefighters.

The lowering of entrance requirements in the name of "equality" has become a disturbing trend over the years, particularly in government or semi-government departments.

When women failed to pass the entrance tests for the New York Fire Department, a High Court Judge ordered that Department to make the selection tests "fairer to women" and to employ a "reasonable" number of women. Prior to the New York High Court's decision, all woman (and 54 % of all men, incidentally) failed the Fire Department's tests. One of the tests required the lifting of a 57 kilo dummy down one flight of stairs, not an unreasonable requirement one would think for a potential fireman. Whilst male applicants still have to pass this test, the women are only required to drag a dummy approximately just over half the weight over a short distance — and they receive equal pay, too. All this in the name of "equality".

What precisely is "equality of opportunity"? It means that in any given job situation the "merit principle" applies; viz, the best qualified person should get the job, or more correctly anyone may apply for a position, but this does not mean automatic acceptance. It does not mean that you alter the rules to suit a candidate or a class of candidate.

The purpose of a fire service is to save property and lives. Strength is a necessary component for efficient firefighting. Strength is vital in axing through wooden or metal doors, carrying 23 kilo firefighting equipment (often over long distances in rough terrain), carrying a person to safety or simply to hold a water hose at full pressure — a job usually requiring the strength of two or three firemen. Strength tests have therefore been developed **not** to keep women out, but to ensure that each applicant had the necessary strength to do the very demanding job of firefighting.

Generally speaking, men are better equipped by nature to be firefighters. On average, men have 40 % more muscle bulk and greater lung capacity than women. Lung capacity is vital, particularly in a situation where smoke inhalation is a constant menace.

The big fallacy of equal opportunity legislation is that often it is interpreted to mean that given equal opportunity there should be a fair sprinkling of men and women in any given job situation. If there is not this is invariably interpreted to mean that there has been "discrimination" and hence the need to equalize the numbers of the sexes by various means, including the lowering of entrance standards.

The Fire Service does not exist to give preferred employment opportunities to women. The Service exists to provide a valuable community service. The excellent safety standards can only be maintained if strict entrance requirements are upheld. Lowering the entrance requirements is not only inconsistent with equality of opportunity but potentially places the community — you and me — at risk.

In the interests of the wider community, standards should be raised rather than lowered for dubious "equality" purposes.

SHOULD THE BEST PERSON GET THE JOB?

It is all very well to argue that the best person should get the job but consider the following case. It was fashionable many years ago to leave school at the fourth year of high school. Now let us suppose that the man in question is married with four children and educated to fourth year of high school. He applies for a position as clerk in which he has had many years' experience. The other applicant is a young single woman educated, as most people are today, to the sixth year level. She also has a business certificate and limited job experience. The employer is persuaded that because of his temperament and experience the man is better suited for the position but, under the Act, he has to give the young lady the position because of her superior job qualifications. Has the employer made the right choice, and what of the Employers social responsibility to the man? (He has a family to keep but the young lady has only herself to keep.) 'Discrimination' has many facets quite apart from gender considerations.

"REVERSE" DISCRIMINATION (Affirmative Action)

Some leading feminists such as Juliet Mitchell, Bertha Harris and Flo Kennedy insist that "only in the paid workforce were women free".⁹ But should women be forced by society or other women into accepting a lifestyle that they do not feel happy about? A woman should be free to choose the direction of her own life without harassment from her peer group. Many like Flo Kennedy ("marriage was only prostitution anyway") feel that a sex-role revolution is needed before the real revolution (socialism) would come.

Women need, it is argued, to obtain positions of power, free state child care, free abortions, and a reverse-type discrimination — to make up for the oppressed past. This would, in fact, make women more “equal” than men.

The Victorian branch of the Labor Party has adopted a “reverse discrimination” policy in favour of women. Not so long ago, the Education Department of South Australia applied for exemption from sex discrimination legislation to allow “positive” discrimination against men when appointing Deputy Principals in State schools.

But “positive” or “reverse” discrimination defeats the whole purpose of “equal opportunity” to give everyone a chance of being hired. It cannot be denied that in the past there has been discrimination against women (as there has been against sections of the male populace); however, two wrongs do not make a right. Given the tight employment situation it would be socially irresponsible to give women the preference in any job sector (all “reverse” discrimination cases known to the author have favoured women). As the *Age* poll showed most people still regard men as the basic breadwinner for their families.

If positive discrimination or “affirmative action” is made law by the Hawke Labor Government, it would mean that more women would certainly work for longer periods, thus delaying raising a family or not have one at all.

For every woman who benefits from affirmative action against a man, another woman is penalised — namely, the wife of the man passed over. Affirmative action is in no sense equality of opportunity, and is in fact inconsistent with it.

Positive discrimination is regressive, counter productive and causes much mischief in the community.

EQUAL OPPORTUNITY MAY REBOUND AGAINST WOMEN

In America, the Ford Motor Co. had to pay \$6.8 million (Australian) to 5,000 women who were allegedly discriminated against when applying for jobs in the Ford Motor Co. They never held any position yet here we have the absurd situation where the women receive vast amounts of “compensation” for simply applying for a job. Ford announced a huge loss for the year soon after.

Equal opportunity legislation is a noose around many companies both large and small, creates many headaches for company executives and hinders expansion and development as companies concern themselves with bureaucratic red tape and quota systems.

The *Australian* newspaper carried this interesting little story from America. Employer Robert Korengold was approached by a friend to see if he could hire a friend of the associate. He replied that he did not have an opening but agreed to interview the woman in order to offer her some helpful advice. The interview went ahead but at the end he made a fatal mistake. He nonchalantly remarked that he would be reviewing the situation in four weeks' time and that seeing as he had ten female employees and only two males he would prefer to give a man first preference to acquire professional balance. Remember, this was *not* a job application, just a favour he was doing for a friend. The young woman initiated immediate litigation on the grounds of "sex discrimination". This case has dragged on for four and a half years and is still continuing, consuming vast amounts of money and time.¹⁰

In all cases, the plaintiffs have been women yet there must surely be many men wrongfully dismissed for a number of reasons. Dismissal on the grounds of sex is relatively easy to make into a case, particularly if you are female and your employer is male. Dismissal on the grounds of lack of competence, compatibility, and harassment are much harder to prove, let alone define.

Legislation such as the "equal opportunity" can also hinder the cause of women in that most employers and organizations would think twice before hiring or promoting women to executive positions. If a male employee performs badly or is not suited to the position the employer has the option of retrenchment but no employer today would dare dismiss a female, even if he had good reasons for so doing. The logical thing then would be to employ men and thus save costly litigation and time. It would also avoid unfavourable publicity.

The following facts tell their own story. In May 1966, according to the *Australian Year Book 1970*, there were 700,000 married women in employment, and only 21,000 unemployed teenagers. By May 1982, according to the *1983 Year Book*, the number of married women in employment had more than doubled to 1,432,000. Over this period, the figures show, married women took about 50 per cent of **all additional jobs created**, and males and single women took the rest. Not unexpectedly, teenage unemployment rose to about 160,000, and total unemployment grew from 65,000 to 450,000.

There can be no doubt that the influx of an additional 700,000 married women into the workforce in this period crowded out young job seekers. The fault lies basically with successive governments which have ignored the problem, or who have positively encouraged it.

Allowing for differences in work experience between young people and married women, availability of jobs to a large extent would have solved unemployment.

EQUALITY IN JAIL

Equal opportunity can sometimes be taken too far. At Pentridge Jail Melbourne, female prison officers do strip searches on naked male inmates. The men are not happy about this situation at all. However, some prisoners are getting back at the female warders by sexually harassing them. Recently female warders at a N.S.W. jail went on strike because of sexual harassment from inmates.

APPRENTICESHIP QUOTAS

Even the Geelong Radio Cabs in Victoria recently applied to the Equal Opportunity Board for an exemption from the Act so its male drivers can be ordered not to grow beards!

Government regulation in America stipulates that 25 per cent of all apprenticeships in skilled trades be given to females. If not enough girls want to be plumbers, will the labor Department regulations then demand the dismissal of male apprentices to maintain the ratio? The giant U.S. car manufacturer, General Motors, is now making sure that a third of the students admitted to its respected school of engineering and administration are women.

EQUAL OPPORTUNITY AND MEN

Many feminists regard equal opportunity as a triumph for women because it will destroy the notion that a man's job is more important than a woman's job. They also claim that men are not seriously disadvantaged by such legislation. Mrs Simone Veil, former President of the European Parliament, has said, "Men worry and complain that we will take away their jobs, that we will make a recession worse. The system, the concept itself, must be changed so that a woman's job is seen as important as a man's. Legislated equality must broaden to become mental equality."¹

SUICIDE AND UNEMPLOYMENT

But does having a job mean as much to a woman as it does for a man? In some certain instances "yes", but a report issued by Dr. Russel Mears, Head of Psychiatry at the Austin Hospital, Melbourne, would indicate that as a rule men are affected more by unemployment than women. *The Age* reported,

"Young men, the group bearing the emotional brunt of the unemployment crisis, are killing themselves at an alarmingly increasing rate. . . research figures, including Australian Bureau of Statistics tables, show that the increase in suicides is restricted to one group — *young men aged between 20 and 34*. Dr Meares, who is more inclined to lay the blame on unemployment, said that a study of the Great Depression showed that suicides in Australia peaked in 1930 at the height of the unemployment crisis."¹²

Noted American anthropologist, Professor Marvin Harris, has linked feminist activism with the productive demands of our capitalistic society, the public emergence of homosexuality and with street crime in the United States. With 35 million women in the U.S. workforce, unemployment has skyrocketed amongst young males. As unemployment is closely related to crime, so the crime rate also climbs.

Professor Harris said that the relationship between terror in the streets and women in offices is not readily recognised.

The long-term benefits of population increase are largely ignored. As society and the government turn from pronatal to antinatal, as we are now experiencing, attitudes towards homosexuality and non-procreative sex change too.

Professor Harris also linked the spiralling divorce rate with the pressures on women to work and be independent. Not having children drove many working couples to become self-centred with nothing to hold their marriage together so separations more frequent. Professor Harris concluded, "One thing about having children is that it does make you concerned for the future."¹³

SEXUAL HARASSMENT ON THE JOB

Phyllis Schlafly a leading American pro-family lobbyist believes that most men (and women) are respectable and do not chase their secretaries around the office. Even if men do ask, the answer will mostly be "no".

Mrs Schlafly, in making a submission to the U.S. Senate Labour Committee said, "Sexual harassment on the job is not a problem for the virtuous woman." She went on to say that moves to "protect" women ran the danger of making motherhood obsolete, and that the sexual harassment suffered by women at work was nothing compared with that suffered from U.S. Federal laws and policies that discourage motherhood and virtually force women to work and neglect their main role as wives and mothers.

Mrs Schlafly, in commenting on the draft to conscript women into the

army said, "Nothing in the world would create more sexual harassment than the drafting of 18 to 20 year old girls into the Army where women are already having tremendous problems with rape (twice the national average) and intimidation."¹⁴

When you place young women with young men it is inevitable that Cupid will be active. For this reason it can be wise to have an all female or all-male office or workshop. While all things may be lawful, not all things are expedient. The Equal Opportunity Act can place women at risk in this regard.

Also sexual harassment is not just confined to women. There are cases of young working boys, fresh out of school, being molested by homosexual men. Most of these cases would go unreported to save embarrassment in explaining the act to the police and parents and the stigma that would follow.

OTHER CONSIDERATIONS

Many politicians and feminists do not comprehend the many negative social consequences of pushing married women into the workforce. This pressure creates a situation in which the family becomes gradually but inevitably incapable of performing its most essential function, that of caring for the young, for the sick and the aged.

As pressures mount on women to forsake their traditional roles, we see a corresponding rise in the inability of individuals to cope with the new status quo. People are becoming much less dependent on their families, consequently governments have to expand their social welfare programmes in order to meet this trend. In 1971, the Australian government spent 28 per cent of its budget on welfare; in 1981 that had risen to an alarming 47 per cent.

Some Pro-family organisations have advocated that one of the best ways to stop the slowly diminishing status of the housewife (which is an illustration of reverse discrimination) is to pay them some form of remuneration. While there may be some merit in this, yet it would be much better if governments would revamp their tax scales to allow women a genuine choice.

One significant Australian employer group, the Confederation of Western Australian Industry, has changed its views on the question of large numbers of married women in the workforce. The Confederation has given its support to the idea of increasing the spouse allowance as an incentive to married women to leave the workforce. The Confederation sees a parallel between the increase of working women and youth unemployment.

In his book *Wealth and Poverty* George Gilder, the author "has firm views on the respective roles of men and women, declaring that the second principle of upward mobility (after hard work) is 'the maintenance of monogamous marriage and family'."

He cites a University of Wisconsin survey to show that "married men work between two-and-one-third and four times harder than married women, and more than twice as hard as female family heads", while husbands work 50 per cent harder than bachelors of comparable age, education and skills.

"A married man," Mr Gilder observes, "is spurred by the claims of family to channel his otherwise disruptive male aggressions into his performance as a provider for a wife and children." From this he believes it follows that the first priority of any serious programme against poverty should be "to strengthen the male role in poor families".

EQUAL PAY FOR EQUAL WORK

In 1907 Judge Higgins in the famous 'HARVESTER' case, said that every Australian worker should receive a "fair and reasonable living wage". At that time men made up approximately 80% of the workforce. This has declined to only 57% today.

The Harvester award meant that a man should not only be paid for his labour and skill, but also a provision should be made so a *breadwinner's wage* included an additional allowance for a worker's wife and children, so that his family would be provided for.

With the granting of 'equal pay for equal work' by the Arbitration Commission in 1972, women were granted the male breadwinner's wage. But was that decision correct? Should a women receive in her pay, an allowance for her husband and children, when her husband (or even children) work full time? The reason why women were paid less prior historically was because it was considered that if a woman worked, her wage be *additional* to what was considered necessary to keep a family, viz. her wages were seen as *supplementary*.

If we accept the premise that all men and all women should work in the paid workforce, then it is wrong to pay both husband and wife a breadwinner's wage, but if both husband and wife are working, then they both should receive an 'ADULT WAGE', say 75% of the breadwinner's wage. To pay both a breadwinner's wage is unnecessary and places an enormous financial strain on employers, and, by extension, society as a whole, as well as stifling economic growth.

The Australian Council of Trade Unions in February, 1985, added salt to

the wound by announcing that it would seek 'equal pay for work of *equal value*' for women, starting with nurses, (95 % of whom are women). If the A.C.T.U. is successful, medical costs will soar, as will the medical levy, as nurses are given pay increases in line with 'male' professions, viz. medico's and specialists.

The ACTU has now become just another feminist lobby group.

TRADE UNIONISM

Traditionally, the trade union movement has always been the bastion of the working man. After World War II the union movement agreed that every man should be able to work in order to provide for his family, and as women's wages were regarded as supplementary, so equal pay (for equal work) was rejected. This is no longer the case. The union movement has gradually moved from its pro-family stance to a much more liberal position, and now not only supports equal pay for equal work, but the establishing of creches by employers for working mothers, and abortion on demand.

At the Australian Council of Trade Unions Congress held in Sydney in September 1981, the congress, urged on by the "progressive" unions, endorsed the principle of freely available abortion for *working* women, thus establishing "fertility control" as an industrial issue. A delegate from the Food Preservers Union stated that abortion was an industrial issue "just as discrimination, equal opportunity, maternity leave, sexual harassment and child care are now recognised as industrial issues." The union movement has now become the champion of the working women rather than the working man.

There are not enough jobs for everyone and only one can be first on the job priority list. With the introduction of new technology how can the union movement defend the workers' present jobs, not to mention the creation of new positions? With the present high rate of teenage unemployment who should receive the priority? Is it the role of unions to change social attitudes or to disrupt the family unit as the basic unit of society? Employing women in large numbers will only hasten the demise of families and slow down the already low birth rate. Is the union movement committed to the family or to the feminist cause? One cannot serve two masters.

It is good to see that the union movement in Broken Hill has a strong pro-family policy of not encouraging married women to find full-time work. (Women can work if they are single.) While this may seem unfair to some yet it does ensure that every family has at least one income, which

is a much better social consideration overall.

EQUALITY OF OPPORTUNITY UNDERMINING FAMILY LIFE

Leading U.S. psychoanalyst, Rear-Admiral Harold Voth believes:

"This is a grave time in the history of our nation. Changes are taking place in our way of life and in our national character which have lowered and will continue to lower, the vitality of our people, the quality of our institutions, and our basic values. The inevitable result is that we will undergo a progressive disintegration and possibly the eventual collapse of our democracy. When laws are passed which prevent individuals having a sufficient freedom to find their best fit in the environment, we are in serious trouble. Our way of life is based on individuality, personal freedom, and the freedom to find expression of one's abilities. Personal abilities are related to sex identity: there are fundamental differences between men and women. When the process of selectivity between the individual and society is seriously interfered with by law, an eventual decline is the result, simply because people will be forced to fill positions which would be better filled by others."¹⁵

What governments need to remember is although women make up half the population that does not mean we should have women taking up 50 per cent of job vacancies. That would be unrealistic being based on the fallacy that all women are available at any one given time. It simply ignores the facts of the matter. It ignores those women who are pregnant or nursing mothers, and more importantly, who do not want to contest jobs in the paid workforce.

All effort must be made to resist those social forces which are so destructive to family life. Voth comments, "We must preserve the vitality of our people and provide these vital and vigorous people a context, that is, a society in which it is possible to find the freedom to express their individuality. This means, above all, preventing the passage of laws which ignore the differences between people, in particular, the difference between a male and a female, and which undermine the security and stability of the family and the nation. Strong pioneer families created this country; strong families and strong leaders will save it."¹⁶

May God grant it to be so.

6

Equal Opportunities and the Armed Forces

Not only has "equal opportunity" been foisted on the private sector but also the military. The Hawke Government recently announced that it is making 17,000 jobs available to women that were previously reserved for men.

How has equality worked in other Armed Services?

We have not learnt from overseas experience. Both Israel and the U.S.S.R. extensively use women, including them in combatant units. However, owing to what happened to women as prisoners of war (rape, torture, etc.) and owing to "internal difficulties", the U.S.S.R. has precluded women from combatant positions in order to protect their dignity and enhance battle preparedness. Women comprise just one per cent of the total army personnel in the U.S.S.R.

America, on the other hand, is being trendy and is building up its quota of women in the Armed Forces (currently 11% of the military is female). America has 105,000 women in the military and nearly 10,000 become pregnant each year. At the present rate of recruiting there will be 400,000 women in the army by 1990, along with the accompanying 40,000 pregnancies that will occur annually.¹ The U.S. Army is in a spot of bother at present because it refuses to accept single mothers into its ranks.

Traditionally, women have occupied non-combatant positions in the army and when a woman became pregnant she was discharged. But under pressure from women's groups, pregnancy is no longer grounds for discharge. Pregnancy has been ruled a "temporary disability", like sore feet, hence discharge was "discriminatory" against pregnant women. The U.S. Army also allowed women into certain combatant positions.

The question remains, "What will the pregnant soldiers do?" Have an

abortion or have the baby? Either way it spells double trouble for the army which is supposedly at the ready to meet any sudden threat to the nation. Clearly women in this position pose a very real threat to battle preparedness.

In the U.S. Army stationed in West Germany, 13,000 army women are pregnant at any one time. How many are married, how many single, how many decide to have a child and take the option of leaving the Army and how many choose to have abortions is unclear. Phyllis Schlafly comments,

"Restrictions supported by the Reagan Administration bar most abortions at Government expense. One of the young women flew to London for an abortion, and another woman had an operation in West Germany. The others are waiting to give birth.

Several sergeants and junior officers in Baumholder and Kaiserslautern said, however, that pregnancy among servicewomen was taking its toll in offices and motor pools and that the problems it caused for the Army — shifting women into less taxing jobs, absences over longer periods of time, the inability of women to go to the field — posed more serious difficulties than men calling in sick.

Officially, a woman is given six weeks' medical leave after having a child. But, according to Army officers, medical problems often arise in the weeks and months leading up to birth, resulting in the women taking time off from their jobs in administrative offices, repair shops, motor pools, hospital facilities and kitchens.

'It's no way to run an army,' said a warrant officer in Kaiserslautern, the headquarters of the 21st Support Command, the Army's major supply centre. 'When our gals get pregnant, we don't know from day to day if they're going to show up.'

The Army currently has only a minimal education program for women — and men — on averting pregnancy and on the problems facing single parents abroad. However, the Army and Defence Department are now planning a major education campaign involving pregnancy aimed at women, and are weighing plans to increase the availability of contraceptives.

'The Army is not in the baby business; it's not in the marriage business,' said Capt. Paula Scott, the personnel officer at Baumholder.

'The thought of combining a military career and being a

mother is mindboggling to me,' said Captain Scott, who is married to an infantry officer. 'The Army, in Germany, has alerts, you're always on call, and I just think it would be a tremendous strain to try to be a mother under those conditions.'²

Alarmed, the U.S. Army has ordered a crackdown on what it calls the "creeping advance of 'sex fraternization' throughout the Army". Included in its definition of fraternization are "socialization, courting and marriage."³

This is simply being unprofessional. When young men meet young women, particularly if they are attractive, they hardly think of military manoeuvres. The slogan "make love, not war" takes on a new meaning. It is unrealistic to place women alongside the men, particularly when they eat, sleep, wash and work together.

Many couples who do marry and stay in the army with their children face many difficulties. The army does not have the facilities on its transports and accommodation units to cater for large numbers of families with young children. These can be provided but large amounts of money which ought to be used for military purposes have to be diverted to meet the needs unnecessarily created by the co-ed policy. Also lesbianism is a very real problem in all branches of the Armed Forces, particularly the Navy.

Many women who have enlisted in the U.S. Army have been pleased to return to civilian life after their three years duty. Many complain that the Army "defeminized" them (what did they expect?) Women and men sleep in the same barracks and tents out in the field, there are no separate latrines or places to wash, and most women want to be able to wash privately to maintain personal hygiene.

The *Age* newspaper carried this feature article entitled, "Training the Monstrous Regiment".

SCENE ONE: In the U.S. Army camp at Fort Gordon, Georgia, a drill sergeant is giving his boy *and* girl recruits an introduction to basic training. A perplexed chicken is dangling by the neck from his fist.

Sergeant X suddenly fastens his mouth on the scrawny neck and tears the chicken's head off with his teeth. The decapitated body of the bird goes skittering across the ground scattering blood on the squealing girl soldiers.

SCENE TWO: The soldier girls of Charlie company, limbering up for combat, in formation: 'Kill, Kill, Maim!' they chant, 'Pillage! Plunder! Burn! Rape!'

These are not scenes from a black comedy movie, and they're

not anti-U.S. propaganda, but a genuine film record of basic training currently being given to young women training for combat in the American Army — which is now obliged by equal opportunity legislation to give young women the opportunity of learning to kill.

A British documentary maker, Nick Bloomfield, and his co-director camerawoman, Joan Churchill, spent 14 weeks in Fort Gordon and have come out with an astonishing record of the odd methods the U.S. Army employs to toughen up its women soldiers.

Since women were first fully integrated into the services three years ago the army has apparently been frank about the problems created. It admitted to *Time* magazine the difficulties of providing enough electrical outlets for hair dryers, and a problem of lesbianism; it told how women suffered from homesickness, found it hard to get up at 5 a.m., but were handling wolf whistles all right.

'Soldier Girls' are likely to wreck this cosy impression. 'There is an enormous media hype now to get people to join the army,' Joan Churchill said. 'They make it look extremely attractive. But these were girls around 18 who have never been away from home. They join expecting to get vocational training and have a ball.

'When they realise they are being trained actually to kill people — I don't know what they thought soldiers did — they want out. But if someone decides they want out before the end of the 19-month term, it is extremely difficult. They have to have great courage to survive the hostility of the sergeants, and the other girls.'

Private Clara Alves, 20, a former airport security guard, wanted out. We see her despondently digging a punishment hole far into the night. She finally throws a fit of hysterics and belts her nagging female squad leader with the shovel.

We see her in a mesmerised trance as she submits, eyes front, to a sustained verbal raking from the Marine drill sergeant: 'I am so sick and tired of your ass, Alves,' he shouts. 'You are despicable! You don't even deserve to live in the United States . . . Do me a favor — don't have any children. Your baby would cry itself to death before you were able to move across

the room to give it anything to eat.'

Or 18-year-old Joan Johnson. The drill sergeant goes berserk: 'You have the capacity to piss somebody off just by standing,' he shouts. 'Just the way you stand radiates complete uncaring about god, man, animal . . . Johnson, you just don't give a damn. Are you a Russian spy?' 'No, Sergeant.'

Cut to warrior girls running in formation. They are singing, 'I want to be an airborne ranger. I want to kill an I-ran-ian!'

Recently it was claimed that 50,000 young Vietnam veterans committed suicide after returning home. Judging by this documentary the army is enthusiastically preparing its women soldiers for a similar nightmare.⁴

It would also seem that many men do not welcome large numbers of women into the army. They say that the standard is lowered so as to accommodate the women and by so doing, the morale of the men is undermined. Traditionally, men have defined themselves by being "Army men" but with the rise of women into the army, men have felt cheated and have a loss of identity. This can only breed resentment and frustration. This could well explain why rape is so widespread in the co-ed U.S. Army.

Men, by nature, find it difficult to take orders from another man and even more so from a woman who, in some cases, is determined to show them who's boss. During my National Service stint in the Australian Army, I learned of female officers who were very aggressive and "butch" in their approach, which only caused mistrust and resentment. Some were homosexual.

Two retired U.S. Generals have made the allegation that the Army is being seriously damaged by women. The Generals believe that the drive to recruit more and more females is damaging the Army's combat readiness and ruining the morale of the men. Not only is the moral of the men suffering, so is the "morality" of the men.

General Andrew Gatsis, former chief of the U.S. Army Support Command in Hawaii: "Combat support and combat are absolutely not the places for women . . . but it's going to be too late when we find out about it."⁵

General Theodore Mataxis, who was chief of the Cambodian mission when he retired in 1972, agreed.

Women in the Army are hurting our military readiness, said Mataxis, now assistant superintendent of Valley Forge Military Academy.

The Army party line is that women can do the job as well as men, but that's a lie. The fact that you have weaker and possibly pregnant women soldiers absolutely hurts our military

readiness.

Women cannot do their jobs. My son is a captain at Fort Benning, Ga. He told me one female truck driver got a flat tire, and he and a sergeant had to change it for her. Then they had to unload tons of ammunition for her because the girl was pregnant.

There is great resentment about this. All the senior people are against it, but they will be crucified if they say a word. It's the end of your career if you speak out against women in the Army.'

General Gatsis charges that women reduce Army standards. He pointed out that because of females there are now three different physical fitness categories at West Point, ranging down to 'those who are minimum'.

This means a lot of men now can qualify, 'whereas before they could have been kicked out,' he said.

'Women also have lowered Army morale,' charges Gatsis. The Army has decided to let women into the 82nd Airborne,' he noted. This is supposed to be the toughest outfit in the Army. Letting women in causes the men to be no longer as proud of their unit.'

Another problem is rape. Army statistics show that the rape rate is double that found in the general population.

A recently discharged Army officer said, at one base in Germany that male escorts had to be provided for the girls wherever they went.

'The more women in the Army, the bigger the rape problem is going to become,' he said.⁶

Under international law, if a woman is captured by the enemy she is not entitled to any benefits or exemptions because she is a woman. She is treated exactly the same as a man.

A Netherlands army spokesman said there is no exemption for women after capture by enemy forces. They must be prisoners of war on equal footing with their male compatriots, he said.

'Certainly, women may use guns and other weapons, because these days, women just as men, are regarded as lawful military objectives to be attacked by the enemy and therefore (they are) authorized to defend themselves,' the spokesman said.

In the U.S. Navy the situation is the same. A few years ago the feminist movement celebrated the fact that women could go to sea in military

ships.

But today, after 19 months, the United States Navy is all at sea over women.

Assigning women to American military ships is officially considered a success but the reality is that it is beset with many problems.

For instance, there are difficulties for women with their male counterparts' wives who have tried to get their husbands transferred to male-only vessels.

There have also been instances of sexual misconduct.

In fact, the Navy has already instituted discharge proceedings against eight of the 61 women assigned to a California-based missile ship alleging homosexuality and discharged five of 58 assigned to a tender for submarine rescue vehicles on the same ground.

One couple discovered engaged in sexual relations earlier this year was actually discharged.

Other women have complained of being molested by both homosexual women and male sailors.

Yet, despite the problems, the Navy is sending more female recruits to sea, some as young as 17.

The Navy attributes the reduced enlistments by men to the nation's low birth rate since 1961.⁷

Voth comments, "Our service (military) academies now are forced to take women. These academies produce the officer corps for our armed forces and should turn out the most competent, masterful and versatile officers possible, who are adaptable to any or most circumstances. Women officers are not as widely usable as men in the military, especially during wartime."⁸

In an historic decision, the U.S. High Court, by a clear vote of 6-3, decided in favour of a male-only draft. This upset many feminists who made ridiculous claims, saying that such decisions only enforced the second-rate status of women. What poppycock!

It is not true to argue that in order to achieve equal status one has to have "equal responsibility". Do all men have equal responsibility? No! Most feminists, when pressed for their response, replied that they would not go if they were to be drafted. (They already have the right to enlist!) The logic here seems to be that having a draft for both males and females gives everyone a fair and equal chance to be a draft dodger!

Is the principal reason for having a draft to fight for the country against invasion, or to establish equality of the sexes? Let us assume for a moment that the Soviet Union, with its 4.5 million men in the army, poses a threat to the West. What would be the effect on morale on young Australian and American men aged 18 to 24 who were exempted from service and told to stay at home, while their sweethearts, wives and sisters were drafted and sent to resist the Soviet forces on mainland Asia?

The drafting of women is not only repugnant to sound judgement and common sense, it also contradicts the laws of biology and nature. Wise and compassionate countries will prohibit their womenfolk from being drafted.

CONCLUSION

The Armed Services should be exempted from all "equal opportunity" laws, as they exist to provide an invaluable public service the defence of a nation, and not "equal opportunity".

To maintain the most efficient defence force (surely this is our prime aim?) we must say a clear "no" to women in the army. This is not "discrimination", for if women were unilaterally incorporated into the army, this would constitute discrimination against every Australian who values his/her freedom. We owe it to the defence of our nation to keep the army as it is. Has it not served us well in years gone by? Down through recorded time armies have been primarily a man's domain and for good reason. Men are more apt both physically and mentally to handle the very distressing situations that have and will arise. As we have seen, unisex armies are having all sorts of problems that hinder their combat readiness.

What Australian parents in their right mind would want their daughters fighting in the trenches and "roughing it" with the boys? If we are to have compulsory National Service let men only be enlisted. We owe it to ourselves and to our children to keep women out of the unpleasant rigours of war. U.S.S.R. and Israel have learned the hard way; let us pray that Australia's daughters will be preserved from learning the hard way.

Man-ipated — Feminism in Politics

The United Nations' Declaration on the Elimination of Discrimination against Women reads, "discrimination against women denying or limiting as it does their equality of right with men is fundamentally unjust and constitutes an offence against human dignity." Article One.¹

On the surface, this sounds reasonable. However, there are two dangers in such a statement that do not at first seem apparent.

Firstly, it implies that men and women are biologically 'neutral' and therefore have the same life and career expectations. This assumption is not correct. While men and women, are equal in status, nevertheless there are distinct differences, so we would expect to see men congregate in certain job areas and women also in others. This is, in fact, what emerges.

Secondly, "equal opportunity" legislation in the hands of many bureaucrats has been given a much wider interpretation than mere "equal opportunity". In many cases it means "reverse or positive" discrimination or "affirmative action" which heavily favours women.

Feminists have long realized that political power is the key to the fulfilment of their aims. They have concentrated their efforts in the political arena and achieved great success.

Most States as a result of anti-discrimination legislation, not only have "Equal Opportunity Commissions" but also Women's Affairs Bureau and "anti-sexist" councils. The nature of feminism is a radical attempt to completely restructure our society on the false assumption that men and women are fundamentally the same. This must mean a denial of "natural selection" as many are pushed into jobs that they are not really suited for. This must mean that standards must drop and frustration and resentment will increase as people are denied the exercise of free choice.

The more important aspect is the concept of civil liberties and the slow but sure erosion of our democratic freedom. In California, U.S.A., the State Government has outlawed sex-biased materials in schools and pressure has mounted on publishers to treat both sexes identically. Time/Life books have adopted a similar stance.

Kate Millet, in *Sexual Politics*, argues that the structures of society need to be changed by the political process. Millet thinks that the present fundamental concepts of male power which is institutionalised and systematised keeps women oppressed. Susan Brownmiller develops a similar theme in her book *Against our Will, Men, Women and Rape*, in which she sees rape as one method used by men to oppress women and to keep them subservient.

Feminist Juliet Mitchell argues that there is a relationship between women's oppression and the economic class relations and in her book, *Psychoanalysis and Feminism*, she notes that patriarchy and capitalism are separate kinds of structures but interrelated.

Feminists Jan Mercer and Don Miller argue that in order to seek liberation a total revolution would be necessary. "What sort of social change will be necessary? Since liberation can only be achieved through the destruction of exploitation and oppression, it cannot be achieved within a capitalist system. It must be highly antagonistic to existing patterns of social relations and therefore must involve conflict. Whether this conflict is violent will in large part depend on the reactions of those who are threatened by change. If the threatened are violent the conflict will be violent and since capitalist society is based on an intricate system of cut-throat, self-centred game-playing which becomes the whole rationale for living, violence seems inevitable."²

Many feminists, being marxist/socialist in orientation, believe that if women are to be liberated then the free enterprise/capitalism must be overthrown.

Feminists often draw attention to the peccadilloes committed by the Western nations against women but seldom, if ever, do they publicly criticise a socialist/communist country regarding the rights of women. When the U.S.S.R. expelled three Soviet feminists in late 1980, one of whom was ill-treated and in poor health, there was not a ripple of protest from Western feminists. These are the same feminists who recently took the Australian Government to task because they published a "sexist" advertisement which contained the caption "More Jobs for the Boys Means More Bickies for the Bosses".

AMERICA AND THE EQUAL RIGHTS AMENDMENT (E.R.A.)

The people of America in the November 84 election rejected the pro-feminist E.R.A. Democratic Party for the anti E.R.A. stance of President Reagan. Phyllis Schlafly called Ronald Reagan's election "the greatest victory women could have".³ Americans came to realise the subtleties and pitfalls of ratifying the Equal Rights Amendment.

In the early 70's the American Congress passed the E.R.A. to the States to ratify it (a majority of 38 States was needed). It was ratified rapidly by 30 States in the early 1970's, in many cases without any hearings or debate. Of the 35 that had ratified E.R.A., three rescinded — Nebraska, Tennessee and Idaho. The Virginia State legislature, prior to voting on the E.R.A., set up a task force of prominent lawyers from five Virginian law schools to study the effect of the E.R.A. on their State. On the basis of the findings of this committee, Virginia rejected the E.R.A. The committee found that the E.R.A. would not further benefit women, as present laws cover discrimination against women, and that the E.R.A., if passed, would remove many privileges and protection afforded to women under the law. In essence E.R.A. had no advantages for women but many disadvantages.

When feminists called for a massive nationwide rally in Washington in order to demonstrate a popular support for the E.R.A., only 6000 turned up. The women of America have seen through the whole charade. The E.R.A. has now lapsed due to the fact that it failed to obtain the required number of states in the allotted time.

E.R.A. was a potential noose around the American way of life and, if it was passed, would have transferred massive powers from the States to Washington. For the time being E.R.A. is dead in America. There have been attempts to bring it again before Congress. However, to date these have not been successful.

Many feminists were disappointed in not winning the last U.S. election. In fact, pro-E.R.A.ers had a lobbyist in the White House who boasted in the press about how she gets her way by "pillow talk".⁴ Reagan did not lose any votes, despite the predictions to the contrary by the women's movement, by dropping support for feminist aims, nor did the Democrats gain any voters by having a female vice-presidential candidate. This was in spite of massive spending by the feminists, using public monies, on the Democrat campaign.

MENS LIBERATION

Men from 21 U.S. states have recently decided to form what they hope

will become a national men's liberation movement in America. "Affirmative action" for women is costing men their jobs and rights. (To further add to the men's woes, the U.S. has three million more females than males.)

One of the objectives of the "National Congress for Men" is to ensure that the concepts of equality are equally applied and not, as at present, one-sided in favour of women. Most of the 125 delegates, representing 200 local organisations with thousands of members, discussed ways in which they believed men to be the victims of women's liberation. The delegates claimed that men are sexually discriminated against in employment, particularly in the military. The delegates maintained that a man's economic burden reduced his life span, making it eight years shorter than that of a woman. On this basis they argued for equal pay for women so man's burden might be eased. The delegates also expressed concern about the issue of abortion which, they said, often trampled on the legitimate rights of the father-to-be. Abortion is just as much a man's issue as it is a woman's.

Delegates also agreed that the false view of men (often presented as hard and insensitive) led to the greatest inequality of all — the automatic loss of a man's children, home and assets in divorce. The delegates want both men and women to be treated equally in divorce. This was one of the key issues, with delegates expressing strong emotions, as many delegates' wives had divorced them in response to feminist urgings. They agree that men usually took the initiative in forming male-female relationships and therefore they ran a constant risk of rejection and psychological harm.

REVERSING THE TREND

Meanwhile, in Switzerland, just ten years after women received the vote (1971), the Swiss people voted 797,000 to 525,000 in favour of an Equal Rights Amendment which stated that "men and women are equal in rights". (In Switzerland, voting is not compulsory and only one-third of those eligible to vote did so.) The Amendment basically is designed to give women equal pay for equal work. However, there has been much public disquiet over the amendment, and a public referendum is due shortly to determine its fate. The prediction is that the amendment will be overturned and removed from the statute books.

THE AUSTRALIAN SCENE

In Australia, feminists have infiltrated both major political parties.

(1) The Labor Party

Because the Labor Party has a socialist platform, feminists tend to gravitate to this Party. Many Labor leaders and feminists are strongly socialist. The party draws its support from all sections of the trade union movement — left, centre and right. Those on the left are constantly seeking to gain the power base in the party. The left clearly are committed to socialism. In words of former Chinese Chairman, Mao Tse-tung, "Genuine equality between the sexes can only be realised in the process of the socialist transformation of society as a whole."⁵

In Australia, as in England, there is a strong tie-up between the feminists and socialists. Sheila Rowbotham sees feminism and marxism as being at "once incompatible and in real need of one another."⁶

According to West Australian Labor Senator, Pat Giles, "for a feminist there is nowhere left to go but to the left where there is a true commitment to equality." Ms Giles says she has no sympathy with "Queen Bee" women like English Prime Minister, Margaret Thatcher. "The Thatcher idea is that through her own excellence and hard work she has succeeded, therefore any woman can succeed. . . ." She believes socialism begins at home. "Some communist countries have tried to provide domestic services outside the home, such as communal laundries and kitchens but they have failed to achieve true socialism."⁷

Giles strong commitment to the socialist cause is reflected in the view that she does not believe in a "conscience vote"; what the party formulates is binding. If the Labor Party bans uranium mining then that's binding on all A.L.P. politicians.

With the growing influence of the socialist left, more and more women are being offered as candidates for the party, a disproportionate number of them being of socialist/feminist orientation.

At the Inaugural National Conference of A.L.P. women held in January 1981, the Conference called on the Federal and State branches of the party to reintroduce its socialist objectives in election strategies. At the 1984 National Conference, the A.L.P. adopted abortion on demand as party policy.

According to Victorian Socialist left M.P. Ms Joan Coxsedge, who attended the previous National Conference (she represents a working class area yet lives far away in the upper class suburb of Balwyn), said that they (feminists) were critical of the A.L.P. and its treatment of women. "Ms Coxsedge insisted that the need is not simply to elect women to key A.L.P. positions on the basis of numbers alone, but on the extent of their dedication

to the socialist, feminist cause."⁹

In Victoria, the socialist-dominated State branch has adopted a policy of "affirmative action" in favour of women for the next ten years at least, in an effort to increase women's "standing and participation in the party" in proportion to female members, currently approximately 32 per cent.¹⁰

(2) The Liberal Party

Feminism also has fared very well in the Liberal Party, which doesn't leave the voter much choice, although their brand of feminism is milder than that of the Labor Party.

Feminists, at the instigation of Eve Mahlab, have established the "Network" which meets once a month to discuss the status of women within the Liberal Party. The "Network" is very much pro-feminist and its philosophical principles are based heavily on the resolutions passed at the National Women's Advisory Council's National Conference to mark the mid-point of the U.N. Decade for Women. Some of the stated aims of this conference are: (i) "anti-sexism", (ii) the elimination of traditional roles for men and women, and (iii) the abolition of the supposedly inferior status of women which must be countered by a much greater participation by women at all levels of the political spectrum.¹¹

Many small "l" liberals have exerted wide influence in Liberal Party ranks. Not only the Liberal Party itself but also the "Young Liberals" with their "progressive" ideology have been heavily infiltrated by feminist/socialist thought. The Young Liberals are pro-abortion, pro-feminist and very much centre to left. Traditionally, the Liberal Party and its protege, the Young Liberals, have been centre to right. However, most of Australia's universities and institutions of higher learning are very much pro-feminist and pro-socialist; consequently, the leaders of tomorrow are being influenced at a crucial stage of their ideological development. Unless something is done, the educational system will inevitably lead Australia down the path to socialist egalitarianism.

The Liberal Party would do very well to take stock and examine its goals. Should it follow the Labor Party down the feminist/socialist road? In the best interest of *all* Australians — men, women and children — the Liberal Party must reject feminist ideology with its "affirmative action" and offer the people of Australia a real choice. A choice between free enterprise with its accompanying philosophical basis of free-will choice, and socialism with its "big brother" totalitarian mentality. As the founders of the American constitution once said, "a good Government governs with as few laws as

possible”.

THE POLITICS OF CHANGE

Over the past decade there has been a very real tendency of governments to encourage, by tax legislation, the two income family. They have purposely made it difficult for a man to support his wife and family on one wage. Governments, in order to ease the high unemployment problem, would do well to encourage women who want to stay at home by increasing the spouse rebate, and child allowances.

The Liberal Party's support of income tax splitting is to be welcomed. If implemented this would remove the discrimination that exists against single income families and those couples who cannot form partnerships and family trusts.

Tax inequities are not only unjust but also contribute to the economic pressures forcing many mothers into the paid workforce, often when they would prefer to be full-time homemakers.

Most sole breadwinner families do not know they are disadvantaged by the present tax system. Many families believe that the spouse allowance gives them a tax advantage *but in fact it does not*.

It goes only part way to correct the basic tax disadvantages suffered by the sole breadwinner's family.

Families, should the need arise, have the economic freedom of choice as to the obtaining of an additional income by the mother working part or full-time. A family in which the mother elects to care full-time for home and family should not be financially penalised through taxation inequities.

Sir John Moore said in handing down a recent National Wage decision:

“The economic pressures forcing wives and mothers into the paid workforce have contribute substantially to:

- the reduction in employment opportunities for school leavers thus resulting in generally higher levels of unemployment and higher social service unemployment benefit payments (for which additional revenue must be raised from all taxpayers); and
- demands for increased spending on such items as child care centres.

Sole breadwinner families have no effective voice in our community and to date have been ineffective in changing our

unfair taxation system.

It seems likely that the Government will not correct such taxation inequities unless a strong movement promotes the cause of the family."¹²

Feminist groups oppose income splitting. Ms Johnson of Women's Electoral Lobby said recently, "15 per cent of households in Australia" are what are considered traditional families (two parents with dependent children and one income), "the majority of Australians have chosen to live different lifestyles" and, in any case, "it is now considered normal to have women in the paid workforce."¹³

THE NATIONAL WOMEN'S ADVISORY COUNCIL'S NATIONAL CONFERENCE

In March 1980, women from all over Australia met in Canberra to discuss the U.N.s Plan of Action and to draw up recommendations for an Australia-wide plan of action to be voted on in all capital cities. The conference was supposed to represent a broad spectrum of Australian women yet out of 140 delegates, 85 were put up by pro-feminist women's advisory councils. The same sort of situation occurred in Melbourne at its voting on delegates and the plan of action. *News Weekly* noted,

Information on the exact form of voting was not readily available prior to the Canberra conference, and the list of candidates and their qualifications was not circulated to registrants until three weeks after the close of nominations (and only two days before the conference).

*Despite this, the 'Women's Movement' came prepared, with supplies of printed how-to-vote tickets containing precise voting details.*¹⁴

Some results of the conference were:

An amendment to provide for marriage preparation and marriage enrichment was heckled and allowed to lapse.

All methods of fertility control including abortion should be offered to women — passed with only 17 dissenters.

An amendment which removed the words 'family life' from a recommendation in the education section passed with only 11 dissenters. 'Sex education' and 'parenting' was in, but 'family life' was specifically rejected.

An amendment seeking to protect single breadwinner families

in a job retrenchment situation was rejected in favour of 'no discrimination' on the basis of marital status.

A recommendation to give both spouses in a two-income family the right to the dole if either lost their job was passed by an overwhelming majority. However another recommendation under-lining the need for financial recognition for women who choose to be homemakers was amended so that it called for recognition of the strain on working wives instead!

Equal representation of women was recommended for all decision-making boards etc. An amendment seeking the appointment of women according to qualification and merit was overwhelmingly defeated.

'Rape in marriage' laws were recommended by a very large majority — without any qualifying clause about violence or perversion.

Paid maternity leave was overwhelmingly approved.

Breast feeding was rejected as an area in which doctors should be given information on women's needs. However the conference recommended that all doctors study abortion and have 'non-sexist training'!

Rape crisis centres were enthusiastically supported and government finance for them was recommended — but an amendment asking for accountability was soundly rejected.

Virtually everyone supported a campaign to end the exploitation of women's bodies — but an amendment recommending laws against this exploitation (e.g. pornography) failed to pass!

The conference rejected a move to include in the Plan a statement to the effect that Australia has basically a Christian culture (four out of every five Australian women profess to belong to a Christian denomination).¹⁵

To any clear-thinking individual, it becomes apparent that feminists are not genuinely interested in the feelings of the majority of Australian women. All they want to do is play politics in order to bring about their radical revolution.

Feminists have a right to be heard and to have their say but before any policy is formulated, careful consideration should be given to (i) the substantiated evidence submitted to support the claims made, (ii) the welfare of all Australians be considered when legislation is drawn up.

No government can be committed to the family as the basic unit of society and feminist aims at the same time. The two are mutually at variance with each other.

A.L.P. Senator Susan Ryan has issued a paper entitled "The Australian Labor Party and Australian Women", which highlights the A.L.P.'s dilemma — is the A.L.P. a family party or a women's lib. party? In the paper, Senator Ryan opposes income splitting and states categorically that homemakers' work "cannot realistically be subsidised from the public purse". Instead of offering policies that will give women genuine freedom of choice as to whether they enter the paid workforce or not, the Senator, under the trendy catchcry of "moving forward, expanding opportunities for women", suggests a range of policies designed to lure women into the paid workforce.¹⁶

News Weekly comments, "Senator Ryan's policy statement reflects the preoccupations of her own situation: a sheltered convent upbringing, university education, unhappy marriage, divorce, and then frantic involvement in the radical women's movement.

"While one can sympathise with her predicament, the fact remains that her main concerns are not those of most women, or most families."¹⁷

And that is Bob Hawke's dilemma. The A.L.P. can't promise a programme for the protection and enhancement of family life in Australia, and at the same time endorse policies which facilitate its disintegration.

RECENT POLITICAL DEVELOPMENTS — THE U.N. DISCRIMINATION CONVENTION

Is it not ironic that fewer than 90 years after leading the world in women's suffrage (S.A. 1894) Australia should now be disenfranchising the very category of womanhood who formed a dominant group when the female vote was first passed by parliament — the housewife or homemaker?

Yet today the woman who chooses to live in the traditional role of homemaker and mother is being disenfranchised in that her interests are ignored — or opposed — both in the politicised "women's forums" and in the legislatures. For the most part, politicians appear to no longer be able to distinguish between militant feminist interests and the diverse expectations of the average woman.

This has been clearly demonstrated by Australia's ratifying the United Nations' Convention on the Elimination of ALL Forms of Discrimination Against Women, in July 1983, by the Hawke Labor Government.

As a result of Australia ratifying the U.N. Convention, the government

promptly introduced the Sex Discrimination Bill. The Bill passed the Senate in December 1983 and the House of Representatives in March 1984. This date is not without its significance. March is named after Mars — the Roman god of war, and 1984 as in Orwell's futuristic "big brother" (sister?) society of "1984". In other words, the government has declared war on traditional sex roles and will set up a "big brother" bureaucracy under the Human Rights Commission in order to cajole/threaten/bribe Australians into the "non-sexist" world of the doctrinaire feminists.

To add insult to injury, the Government has announced, as part of its equality drive, "affirmative action" legislation for women.

Because of its importance, a closer look at the U.N. Convention, the Sex Discrimination Bill, and "affirmative action" is warranted.

Part A — The U.N. Convention

The United Nations General Assembly adopted the Convention on the Elimination of ALL Forms of Discrimination Against Women on 18 December 1979 and opened it for signature on 1 March 1980.

Many of the countries that have **not ratified** the Convention are those with which Australia has had long and close ties. They include: U.S.A., United Kingdom, Belgium, Finland, France, West Germany, Greece, Japan and New Zealand.

The 48 countries that had ratified the Convention by April 1983 included most Communist regimes, many totalitarian dictatorships, but few democracies and only one English-speaking country.¹⁸

It is worth quoting at length from the excellent Festival of Light Resource Paper "The U.N. Discrimination Convention".

"Preamble of the Convention

"A careful reading of the preamble reveals that it is based on a view of society, of government, and of the family which is totally alien to Australia.

C.S. Lewis, in his book *The Abolition of Man*,¹⁹ demonstrates that mankind has shared a basic set of moral assumptions across all recorded ages and nearly all cultures. These traditional assumptions include such values as justice, freedom, protection of children, and respect for the old.

Lewis sets out the dangers of abandoning these traditional assumptions in favour of rule by "experts". Yet that is precisely that the U.N. Discrimination Convention seeks to do. It argues "that a change in the traditional role of men as well as women in society and in the home is

needed . . . ”²⁰

What rights do these “experts” uphold? . . . The writers note that the International Covenants on Human Rights uphold “economic, social, cultural civil and political rights”. However, they fail to mention *religious* rights, which are also set out fully in these earlier Covenants.²¹ We are entitled to ask: Why are religious rights omitted?

Materialism is at the heart of the thinking behind this Convention. The writers claim that “the *prosperity* of society and the family” will be hampered if women do not participate “on equal terms with men, in the political, social, economic, and cultural life of their countries.”²² If women make their jobs first priority throughout their lives — so they can equal men’s participation in the workforce — what will happen to their children? By putting paid work before the needs of children, this Convention is promoting a society based on materialism.

It is important to realize that the Convention is NOT arguing for equal opportunity for women, but for “*maximum participation of women . . . in all fields*”.²³ That can only mean an aim of every able-bodied woman entering the paid workforce and of every profession or trade having 50% men and 50% women.

What would such a society be like? We have only to look at Russia today — which has forced 93% of its women into the workforce.²⁴ What place has the family in the minds of the writers of the U.N. Discrimination Convention? Earlier International Covenants on Human Rights recognize the family as the “*natural and fundamental group unit of society*”.²⁵ In stark contrast, the Discrimination Convention gives no such recognition of the family. Instead it argues “that a change . . . in the family is needed. . . ”²⁶ In other words, the traditional family that has previously enjoyed protection is now to face destruction through the euphemism of “change”.

The hidden agenda behind this Convention is revealed by the emphasis in the Preamble on international political issues. It argues for the “*new international economic order*”²⁷ against apartheid, racism, colonialism and aggression²⁸ and for “*general and complete disarmament, and in particular nuclear disarmament*”.²⁹

The Resource paper then goes on to look at the Articles of the Convention in detail.

“Article 5

Article 5 commits ratifying countries to modifying “social and cultural

patterns”.

Here we enter the field of mind control. The Article calls for the control of prejudices, ideas and understanding. The writers of the Convention seem unwilling to acknowledge that some differences between men and women have a physical and biological basis. Men *are* stronger than women and have better spatio-visual ability. Women are more supple than men and have greater verbal ability. Men and women are equal but different.

In fact, our social and cultural patterns have grown out of these differences: they reflect and embody them. Men specialize in those things they are best at and so do women. Any attempt to purge these ideas from society will not only fail, it will hurt a lot of people in the process.

Article 10 Education

This article commits ratifying countries to “the elimination of stereotyped roles of men and women . . . by the revision of textbooks and school programs and the adaption of teaching methods”.³⁰

(Many schools have already carried out the provisions of this Article. For example, in Winnaleah, Tasmania, the local high school removed “sexist” books (“sexist, sexism” means showing women in the role of mother, homemaker, and men in the role of breadwinner and as authority figures) from the school library late in 1983. The books removed included the Gideon Bible, *Born Free*, *Families Around the World*, and *The Postman*, Rufus the Red Kangaroo. The books were taken to the local dump. Many parents were outraged by this action but the teachers responsible for this arbitrary censorship were completely unrepentant.³¹

Article II

This Article says, in part, “to encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities.”³²

(Mr Hawke announced in the 1983-84 Budget that 20,000 places will be created for day care at an estimated cost of eight million dollars.

This article means the enforcement of Soviet-style obligation of all males and females to work full-time, lifetime in the paid labour force, except for several months of maternity leave.)

"Equal pay for equal work" is accepted in Australia, but Clause 1(d) speaks of "equal remuneration . . . in respect of work of equal value". "Equal work" is clear and unambiguous but "work of equal value" is a different and vague concept that involves someone's value judgement.

PART V: IMPLEMENTATION

For implementation, Article 17 sets up a Committee on the Elimination of Discrimination Against Women consisting of 23 "experts".³³ The composition of this committee of supervision is therefore of vital importance. It has already been appointed and consists of representatives of 10 communist countries, several totalitarian regimes and only one English speaking country".³³

The most pernicious articles in the UN convention are articles 2 and 3, **which commits** any ratifying country to pursue by "all appropriate measures" and **without delay** a Policy of eliminating discrimination against women.³⁴ The convention in article 2(f) **calls for Legislation** to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women."³⁵

Should the Commonwealth of Australia ratify an International Convention which poses such a profound threat to the Christian church?

Christianity is the religion of the nation of Australia.

ENFORCEMENT IN AUSTRALIAN LAW

Doctors Livingston and Phillips, writing in *Light* magazine, sum up the effects of the Convention.

"Enforcement of the provisions of the U.N. Discrimination Convention in Australia is achieved by legislation in the Federal Parliament. The Convention obliges Parties 'to adopt all necessary measures at the national level.'

The Australian Constitution restricts the powers of the Commonwealth Government to certain well defined areas, including defence, banking, marriage, external affairs, and some others.³⁶ The Federal Government would certainly have the power to enforce the provisions of the Convention in those areas.

All other areas outside those specifically listed in the Constitution were the preserve of the States — until 11 May 1982. On that date a huge shift of power to the Commonwealth occurred as a result of the Koowarta decision of the High Court.

That decision interpreted the 'external affairs' power of the Commonwealth to include matters related to international conventions.

Thus, one of the most far-reaching consequences of Australia ratifying the U.N. Discrimination Convention would be to transfer to the Commonwealth all State powers in areas covered by the Convention.

The U.N. Discrimination Convention covers every aspect of people's lives that involves any relationship between the sexes — and that means literally everything. Since all of life involves members of one sex dealing with members of their own sex, there would be no area of private or public life into which the Commonwealth and its bureaucracy could not intrude.

The underlying view of society expressed in the Convention is an atomistic one — where bonds within families are weak. Father, mother and children have little commitment to one another, their primary commitment is to the State.

The traditional family however has strong bonds of loyalty and commitment between members. It is this type of family which is the basis of a stable democratic society. We undermine it at our peril.^{37''}

Part B — The Sex Discrimination Act 1984

The Hawke Government regards this Act as the first major plank in its attempt to implement the provisions of the U.N. Discrimination Convention. However, the Sex Discrimination Act has been criticized on many grounds, despite the fact that on its passage through parliament 80-odd changes were made to the Bill before it finally passed.

(a) Underlying philosophy

News Weekly, an independent newspaper, in its editorial prior to the parliamentary debate on Senator Ryan's Bill, said:

Senator Susan Ryan's Sex Discrimination Bill is misnamed. The Bill is only secondarily concerned with sex discrimination. Its primary purpose, as Senator Ryan stated in her second reading speech in Federal Parliament, is to give effect to the provisions of the U.N. Convention on the Elimination of All forms of Discrimination Against Women.

The U.N. Women's Convention — which itself is the product

of radical feminists working in the U.N. bureaucracy — calls for 'the elimination of any stereotyped concept of the roles of men and women at all levels.'

Translating the jargon into comprehensible English, both the Convention and the Sex Discrimination Bill attack the conventional family roles of husband as breadwinner, wife as homemaker, and mother as principal custodian of children. In the name of equality, the Bill is therefore seeking to impose a biological lie: that there is not innate difference between the roles which men and women usually perform in society.

The basic objection to the Bill is that it seeks to enshrine in legislation this biological falsehood. None of its expressed concern for removing discrimination against women can overcome that fact. . .

News Weekly recognises the unique, distinctive and complementary roles which men and women play in society, particularly in the family, which has the most important impact on the total development of the individual. The Bill says nothing about that, but rather, is based on the assumption that there are no distinctive roles which men and women perform in society.³⁸

The Catholic Archbishop of Canberra, in a letter to the Prime Minister, Mr Hawke, said:

. . . nothing that you have said concerning the operation of the Bill in relation to 'de facto spouses' or to the matter of discrimination on the ground of marital status serves to allay my fear that the measure will, in some circumstances, require a person to choose between conscience and the law.

I firmly believe that a law which denies to a citizen the right to prefer a married couple to a de facto couple in areas of accommodation, leasing, dealings with children and in domestic situations, is oppressive.

Such a law has the effect of denigrating the institution of marriage whether or not that is the intention . . .³⁹

(b) Sex Act Violates Basic Principles of Justice and Civil Liberties

Prior to the Sex Discrimination Bill being debated in Federal Parliament, many people, including Professor Lachlan Chipman felt that the Bill if passed would involve,

"violation of some of the most fundamental principles of justice and civil liberties which Australians have come to take for granted. It is also a matter for concern that the Liberal Party has

been at best equivocal in its opposition to the legislation and has failed quite disastrously in its constitutional duty to act as an Opposition to detect, expose, and oppose flaws in legislation, especially as they concern fundamental rights of the subject."⁴⁰

Sex Act "too vague and uncertain"

Mr Charles Francis, a Melbourne Barrister and Queen's Counsel, believes The Act in creating numerous new offences, "by-passes most of the normal processes of our British common law system.

From the legal point of view the Act seems quite unsatisfactory, in particular because so much within it is vague and uncertain." Its provisions he said are likely to prove "a heavy burden to employers, who could readily be victimised by disgruntled applicants for jobs or for promotion or indeed by any disgruntled female employee."⁴¹

Big Danger

The inclusion of the U.N. Discrimination Convention schedule to the Sex Discrimination Act means that the Commonwealth Government can use its external affairs power to enforce the Act outside Commonwealth areas.

To sum up

David Mitchell, writing in the *Canberra Times*, summed up the Sex Discrimination Bill succinctly when he wrote:

Many Australians will be shocked by the discriminatory aspects of the Sex Discrimination Act.

1. An employer would no longer be able to choose a female secretary simply because he prefers one (clause 12).
2. An employer seeking to maintain a public image of morality would not be able to engage a married employee in preference to a cohabiting employee (clause 12).
3. An employer would not be able to choose a male employee in order to avoid the likelihood of harassment of a female employee (clause 12).
4. No one would be able to make a valid will leaving real estate to be equally divided among sons and personal estate among daughters (clause 22).
5. It seems that a male would be able to use a female public toilet in Canberra without fear of the police or any other person exercising any function or power under a law to restrain or prosecute him (clause 24).

6. Employers with a social or religious conscience, holding husband and father as having special responsibilities for maintaining wife and children, would no longer be able to follow the dictates of that conscience or principle in choosing employees (clause 12).
7. Landlords would no longer be able to choose married tenants in preference to cohabiting or group tenants (unless there will be fewer than four persons accommodated in the premises when let) (clause 21).
8. Discrimination would be allowed in relation to partners in smaller firms but not in larger firms (clause 15).
9. The anti-discriminatory provisions of the Act would not bind State Governments (clause 11(1)) except in six clauses (19, 20, 21, 22, 24 and 26).
10. Instrumentalities of States would be exempt from provisions prohibiting discrimination in employment (clause 12 (4)).
11. Discrimination against applicants of a particular sex seeking admission to certain education institutions would be allowed (clause 19 (3)) and the Minister has announced that discrimination would also be allowed in the case of certain teachers.
12. Discrimination would be allowed by religious organisations (clause 31) and voluntary associations (clause 32).
13. Positions requiring particular physical attributes, governed by the dictates of decency, or requiring the custody of persons of a particular sex would be exempt (and properly so) (clause 27) as would domestic duties (clause 12 (3)).

The thrust of the Act erodes an employer's freedom to choose his staff, a testator's freedom to choose how he (or she, or course) will dispose of his property, and a citizen's freedom to choose the standards of morality of people occupying positions controlled by him or premises owned by him.

This demonstrates the Act's inconsistency, its exemptions in favour of governments and sectional interest groups, and its reduction of freedoms and principles at present existing in Australia.⁴²

Part C — "Affirmative Action" for women

The theory goes that because discrimination against women is so

widespread and entrenched, mere laws outlawing discrimination aren't enough. "Positive steps", it is alleged, must be taken to ensure equality. To this end "affirmative action" for women strategies have been implemented by the Federal Government. The Government's justification for affirmative action is spelt out in the policy document "Affirmative Action for Women" Vol. 1 and 2.⁴³ Just as America under President Reagan is moving away from the Affirmative Action quota system, the Hawke Government with the Liberals blessing want to implement this draconian system here.

"Affirmative action" means hiring or giving promotion to women above equally qualified or *better* qualified men.

Twenty-eight of Australia's leading companies have agreed to take part in a pilot scheme to implement affirmative action for women. The companies that have agreed to the affirmative action programme include A.N.Z. Bank, Boral Ltd., Borg-Warner, Castlemaine Tooheys Ltd. and G.J. Coles & Co. Ltd.⁴⁴

In announcing the scheme in June 1984 the Prime Minister, Mr Hawke said,

"Women work largely as stenographers, typists, sales assistants, waitresses and cleaners.

Women were under-represented in administrative, executive and managerial positions, in agricultural work and in the transport and communications occupations.

We have a situation where women comprise half the population and yet still occupy so few positions of authority in government, business, trade unions, and other organisations of significance within the community."⁴⁵

Mr Hawke said the Government ultimately would introduce legislation covering the introduction of affirmative action programmes for women employees in private companies with more than 100 employees.

A working party has been established, chaired by the Minister for Education and Youth Affairs, Senator Susan Ryan, to advise the Government on the most appropriate form of legislation.⁴⁶

Affirmative Action challenged

Professor Michael Levin from City College, New York, a leading American anti-"Affirmative action" campaigner recently in Australia, said:

"The Government's deceptive 'Discussion Paper on

Affirmative Action for Women' is a blow at Australian men.

The paper pretends that its affirmative action program is to be voluntary, but waves the stick of legislation imposing mandatory affirmative action for all firms with 100 or more employees, to be passed 18 months hence.

It disavows 'quotas' in favour of 'numerical goals' or 'percentage targets' (such silly distinctions are meant to create an impression of flexibility), but if firms must revise their employment practices in case the 'goals' are not met, the difference is unreal.

Given that the paper takes discrimination to exist whenever there are proportionately fewer women in a field of employment than in the overall workforce, failure to meet 'goals' is discrimination.

If recruiting by merit raises the proportion of 'under-represented' populations, preference for women is not needed.

If recruiting by merit yields 'under-representation', a pre-determined statistical 'balance' means less than the best workforce.

The criterion of sex is either redundant, or incompatible with merit.

The paper's claim that affirmative action will not discriminate against men is absurd.

The goal of proportionately increasing the number of women in a field is indistinguishable from the goal of decreasing the proportion of men in it.

The 'Jobs On Local Roads' program is nothing but a ceiling on the number of men that can be employed building roads.

Imagine the outcry were a university to limit the number of female professors it would hire.

And if affirmative action is intended to benefit (by say, special training) those workers lacking marketable skills, an unskilled man is just as unskilled as an unskilled woman.

It is blatant anti-male discrimination to give her special training denied him, or give employers a 'bounty' to take her on instead of him.

Since the particular males penalised by affirmative action have not demonstrably harmed the women who will get their jobs, the injustice of affirmative action is patent.

The paper tendentiously describes the 'concentration' of women in some fields and their 'exclusion' from others, but the statistical disparities it exhibits are, as the paper elsewhere admits, the product of different vocational choices made by women and men.

The effects of free choice are not 'discrimination'.

The semi-explicit aim of affirmative action then, is not to correct some recognisable injustice, but to transform people's attitudes and behaviour in line with feminist utopian aspirations.

Note that, per the paper's own definition, affirmative action does discriminate 'indirectly' against housewives, for it is the non-working wife who suffers when her husband is denied a job reserved for women.

It will force reluctant housewives into the workforce, which feminists no doubt think will be 'good for them'.

Unfair

The paper's thinly-veiled attack on seniority further illustrates its contempt for fair dealing.

Many men undertook their present jobs with the understanding that seniority would protect them in such crucial matters as retrenchment.

To renege on this is to change the rules in the middle of the game.

The American Supreme Court ruled recently, in the *City of Memphis*, that seniority overrides affirmative action: once again Australia is heading well beyond the worst American excesses.

Despite the paper's assurances, administrative costs of affirmative action are high.

It is not efficient for the chief executive of a meat-packing firm to be worrying about the number of lady butchers he hired last month when he should be worrying about better ways to pack meat.

Large firms like Ansett (one among those which volunteered for this 'pilot program') can pass along the cost to consumers by tiny increments (in this case, raising fares a fraction of a cent per passenger mile) but smaller firms have higher unit costs.

They will need to retain management consultant firms to analyse employment data, since the average small firm does not

have an in-house statistician.

Warning

Women Who Want to be Women rightly warned that the Sex Discrimination Bill would pave the way for quotas, and their current warning that the paper paves the way for mandatory quotas should be heeded.

It is safe to predict that in a year, the Government will announce either that the pilot program has worked, showing that it is practical to make it law, or that the program has not worked, showing that 'we have to make it law'.⁴⁷

Professor Levin's words may, unfortunately, be prophetic. In his last trip to Australia in 1983 he prophesied:

"Once you pass your Sex Discrimination Bill, it will be only a matter of nanoseconds before they want to bring in quotas — some fixed figure like 50 % men and 50 % women in a particular job area, regardless of the abilities of the applicants. It happened in the States and it will happen here."

He gave the example of the New York Police Department which was forced by law to change its minimum height and weight requirements to enable more women to be employed as police on the beat. He explained that the New York Fire Department was ordered by a judge to lower its entry standards for the same reason. South Australia has already followed suit.⁴⁸

The *Australian* newspaper in its editorial in June 1984 agreed with Professor Levin:

"... there are aspects of the proposals (affirmative action) which rightly give rise to concern among some sections of the business community that the Federal Government will end up both wasting money and interfering in the normal management of companies... There is no compelling evidence that significant numbers of companies discriminate unfairly today... The mere fact of statistical under-representation which may be caused by a number of factors quite apart from discrimination, is *not* enough to establish discrimination of sufficient magnitude to warrant government action..."⁴⁹

The government's affirmative action for women is undesirable for the Australian community, based upon the following criteria:

1. Denial of Spirit and Letter of the Law

It is clearly illogical to use the Sex Discrimination Act (which outlaws discrimination) in order to support discrimination in favour of women.

2. Denial of the Merit Principle

The Sex Discrimination Act reaffirms the merit principle: "the best person gets the job". This is to ensure that the best person — regardless of sex — is appointed to any position. Affirmative action denies the merit principle.

3. Matter of Social Justice

The basic argument for "affirmative action" is that in the past men heavily discriminated against women, so affirmative action is needed now so women can "catch up" with the career benefits and range of positions that men occupy.

However, it should be remembered that women (and men) in earlier times were generally happy with their situation in life. The roles of the sexes were seen as complementary, with women and men each having their role to play.

Society's attitudes to women have changed. But that is no valid excuse for practising reverse discrimination today. Such action merely punishes the innocent — men who were not responsible for past discrimination against women, and who have done nothing discriminatory in the present. It also rewards women who are not necessarily deserving of promotion. It is still true that "two wrongs do not make a right".

4. Statistics are Deceptive

It is often argued that since there are fewer women than men promoted throughout the public service and the private sector, discrimination against women must have caused this discrepancy.

Interviews with the women themselves tend to indicate other explanations. Many women do not seek the more demanding and stressful "top jobs". They are looking for positions which are compatible with what they see as their primary job — creating a home and rearing a family.

Many women with school age children have deliberately chosen jobs that allow easy entry and exit from work, which enables them to start a family when they so desire. They do not apply for promotion because

they do not want the extra responsibility and hours of work that such positions entail. It is unfair to penalise men because women tend to have lower career aspirations.

5. "Affirmative Action" will further erode the economic stability of families.

Social problems being caused by mothers attempting to do two jobs; allied with the break up of so many families in Australia are now proving costly. We pay more taxes than ever to pay unemployment benefits, benefits to single parent families and in social welfare payments to unemployed juvenile offenders placed in corrective institutions (almost exclusively young males).

Dr Blitchington from Andrew's University in the U.S.A. has found that working women can disrupt families rather than help to keep them together. He writes in *Sex Roles and the Christian Family*: "the increase in wives who commit adultery has grown proportionately with the increase in the number of working women".⁵⁰ Adultery leads to divorce and family disintegration.

Today women are urged to earn money and seek careers right along with the men. The roles of the sexes are no longer complementary. Both sexes are being encouraged to play the same role — that of breadwinner. This disruption of traditional sex role relationships is causing much turmoil in the home, and by extension, society as a whole.⁵¹ In the words of the late Margaret Mead: "Finding roles for women isn't the problem finding one for men is."

Men need to channel their "dominance" or greater drive to positive ends such as work in order to support their families. If men, particularly young men, are denied work they often turn to violence and crime to find an outlet for their frustrations.

*Women have a natural advantage over men, they can either choose the maternal role and be dependent on their husbands' income or work full-time. Men do not have a choice of roles, the only way a man can define himself is by the type of work he does. The suicide rate amongst unemployed males is far greater than that of the female rate.*⁵²

Affirmative action will disadvantage family women

Many Australian families have two breadwinners, whilst many other families do not have *one* breadwinner. "Affirmative action" policies which

give preference to women will not only disadvantage male breadwinners, but also their wives and children. In other words, giving the preference to women in the workplace will disadvantage other women, those women who choose to be full-time homemakers and mothers and who rely on their husband's income.

Unemployment

If the 1961 level of women in the workforce had been maintained, there would be an approximate unemployment rate today of under 2 per cent, instead of the high 8.8 per cent today.

The worldwide unemployment rate among men is *increasing faster than for women*, reversing a traditional trend, figures released by the International Labor Organisation show that in West Germany the unemployment rate rose by 2.4 per cent for men and 1.8 per cent for women in 1982. In Australia the increase was 1.6 per cent for men compared with 0.8 per cent for women.⁵³

The overall pattern that is emerging is that whilst the number of women may be statistically less in certain areas of employment and executive positions, yet it is the men who are bearing the brunt of unemployment created by recessions in certain industries and a sluggish economy, whereas women are located in the main, in the expanding areas of the economy.

To be precise, 45% of women, and 66% of men work in the *shrinking industries* such as process work, transport, mining and farming. On balance affirmative action for women is heading in the wrong direction.

Examples of Affirmative action

The Hawke Government recently announced that employers who hire *female apprentices will receive a \$2250 rebate*, if a *male apprentice is hired, only a rebate of \$1500 will be paid*. This is grossly unjust and a denial of equal opportunity. To add insult to injury, the employer also *receives* an additional \$1000 employment expenses if he hires the woman. This means that if a female were hired, the employer received \$1750 extra (totals — female: \$3250 — male \$1,500.).

In the job creation scheme 50% of jobs must be given to females, despite the fact that 70% of the registered unemployed are men. *Also in many job creation schemes, certain jobs are for women only*. In South Australia, the Minister for Labor, Mr Jack Wright, has permission from the S.A. Sex Discrimination Board, to run female only job creation schemes. So far 14 such

programs for women only have been implemented.

The Australian Broadcasting Commission has also a training program for women only. This scheme, costing the taxpayer \$521,315, will train women to be broadcasters and producers.

Surely the essence of equality is to offer opportunities equally to both women and men?

All Public Service departments, both state and federal have adopted equality of opportunity as official policy. This is fine as far as it goes, but equality to some people means stacking the deck in favour of women. Most State and Federal governments, and statutory bodies have their "equal opportunity officer" or co-ordinator and various mechanisms established to ensure "equality" is implemented.

Usually the Equal Opportunity Officer appointed is a woman with strong feminist convictions. This means that in many cases equality of opportunity equals "affirmative action".

Implementing the quality of opportunity programs can be time consuming and cost the taxpayer plenty. In 1983, the University of Sydney spent \$450,000 alone on monitoring equality of opportunity on its campus. The University will be forced to cut teaching, research, maintenance, and other essential academic and administrative activities to cover the cost of implementing equal opportunity.⁵⁴

Similar programs exist in many other universities and training colleges, thus adding millions of dollars annually to the education bill funded by you and I — the taxpayer.

Many other governmental programs exist to assist women not only to obtain a job but also to keep it. For example, the South Australian Government recently ran a 12 week, full-time course for married women (free) to equip them for employment in the workforce. No such course exists for men.

Most government departments have maternity leave which enables a women to take up to one year from work to have a baby without losing her position or seniority or pension entitlements. No such benefit exists for men, although the Victorian Education Department recently introduced paternity leave for men (maximum 3 months leave, however).

One could go on citing many more examples of the deck being stacked in favour of women. One final example of affirmative action that is of immense importance. In the Australian Capital Territory because the girls score less in some subjects in sitting for the H.S.C. exam, the boys marks in the same subjects are *reduced* by 5%, so as to ensure "equal opportunity" for

females to be able to enter the traditional male fields such as mathematics and service courses at universities.⁵⁵

To the feminist mind equal opportunity means equal outcome, and if you don't have equal outcome then this must be due solely to "discrimination" hence the need for "affirmative action". Biological differences and personal preferences are completely ignored. This is a convenient way to argue of course. You can change — or force people to change — their attitudes, but it's another thing to try to alter biological differences.

The Federal Governments sees the need for "affirmative action" because of party pressure (the left) rather than from practical necessity.

The reality of the situation is that women with post school qualifications are increasing, 43.3 % of those aged 20 to 24 compared with 38 % of those 25 and over.

However, the proportion of men with qualifications is *declining*, 38 % in the 20-24 bracket compared with 47 % of those 25 and over. What is needed in reality, is "affirmative action" for men.

How temporary is "temporary discrimination"?

The Governments "Green Paper" on Affirmative Action advocates special temporary measures to facilitate the promotion and distribution of women in the workplace. But how "temporary" will temporary be? A case in point is an exemption granted again recently to the Education Department in South Australia. When the previous Minister of Education sought an exemption from the Sex Discrimination Bill to promote women ahead of better qualified men to the position of deputy principal in schools, it was argued that this exemption would be temporary.

However, a further exemption has now been granted. Should a law against discrimination be used to perpetuate discrimination?

"Temporary special measures" have been in place in the United States for the past seventeen years. Indications are, that they will remain in force indefinitely.

Any government which preaches non-discrimination must be seen to practise what it preaches: to favour neither men nor women.

If it fails to live up to its ideals, how can it impart them to the people of Australia, or expect people to take the government seriously on equality of opportunity?

The cost of implementing "affirmative action" programs can consume

vast amounts of time, effort and resources to achieve little result. In the interests of furthering workforce excellence, government administrative procedures should be curtailed rather than increased and so to allow the employers the freedom to regulate their own affairs. No employer willingly makes decisions that will penalise the efficiency of his operation. If he thinks that a woman, or man, is best suited for a particular position, then surely in a democratic country, he has the right to choose whom he thinks best.

If "affirmative action" is implemented, then it will give the government enormous power to regulate the lives of its citizens. "Affirmative action" is a policy one would expect of an Eastern Communist nation, but not of Australia in the 20th century where women enjoy the same privileges (in some cases, *extra* privileges like maternity leave) as men.

What should governments do?

The government should firstly investigate fully the claims made by the feminist movement. It also should seek the opinions on the matters raised, of all sections of the community, male as well as female, as government legislation effects both male and female.

Slowly, our democratic privileges are being eroded away under the guise of anti-discrimination laws. *All the choices are being made for us and eventually society will be so bound by various anti-discrimination laws that people will be reduced to an unthinking and unfeeling conformity.* Surely the right of free choice carries with it the responsibility to make decisions even though wrong ones may occur. Thomas Jefferson and the fathers of the American constitution recognised a very important democratic principle in a free enterprise system — a good government governs with as few laws as possible for this encourages freedom and initiative.

Some suggested Pro-Family Policies

- (1) Where the husband is the sole breadwinner, the tax rebate should be lifted from \$1030 to \$2500 per annum. This would encourage working mothers to stay at home and thus not only give their children proper care but leave jobs free for school leavers. Also, if we have bigger families this will mean that, in the long term, production levels will rise with the natural increase in population, which will enable companies to expand and create more jobs. Women at work means less natural increase in the population which means less increase in eventual productivity

(unless increased migration occurs but this causes increased Government welfare spending etc. with so many women working, this must mean fewer jobs for immigrants).

- (2) Splitting income could be introduced so that the taxable amount for single income families would be really reduced.
- (3) Increase the present child endowment payments to married couples on one income, to double their present levels.
- (4) Ensure that every family has at least one income. Married men with families to receive preference. This will help eliminate poverty. Restrict women to a maximum of 30% of the paid workforce.
- (5) Anul all Equal Opportunities Acts.
- (6) Conduct a nation-wide campaign to promote the virtues of married family life, and to encourage Australians to have larger families, similar to the "Life Be In It" campaign. Reject abortion on demand. Abortion only for rape victims if they require it and for mothers whose life may be endangered by the birth of the baby. As abortion is subsidised by the Australian taxpayer, why should those who do not agree with abortion on demand pay for a practise they have strong moral objections to?
- (7) Repeal the Family Law Act. Divorce is too easy, and there are no moral grounds "under law" for divorce. This means no innocent or guilty party.
- (8) Ban so-called "non-sexist" and homosexual material from our educational system. Instead, allow the Christian ethic to be part of the curriculum and also allow the creation model to be taught as a scientific subject alongside evolution.
- (9) Tighten censorship laws. The present situation allows too much pornography and low quality films. These things do not enhance the quality of life but only encourage sexual promiscuity which, in turn, increases venereal disease, and places tension on many marriages.
- (10) Repeal the Bill of Human Rights.
- (11) No government recognition of homosexual "rights" or "gay marriages", or of 'De-facto' relationships.

In the best interests of all Australians, both male and female, the family unit must be protected and given the opportunity to thrive.

8

Women, Goddesses and Ordination

With the constant push for “equality”, many Christians today are unsure as to what is the proper role of women in the Church.

Basically, there have been two approaches. The first is to grant full equality to women to perform what traditionally has been only handled by men, the reason being that the Church should “keep up with the times”. The second approach is an “as you were” position with traditional patterns being upheld. The answer lies in the constitution of the Church — The Bible.

The Christian does not rely on passing fads to ascertain what is “right” and “wrong”, as what is in current vogue today will, in all probability, be outmoded tomorrow. The Bible teaches us that believers should not conform to the thinking “of this world.”¹ Indeed, the Christian is to be aware of being led astray by “hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world.”² The believer must, instead, rely on Christ and His Word in order to understand the truth regarding the proper roles for men and women. As the above text shows Christians must not only reject “keeping up with the Joneses” mentality, but they should also examine traditional male and female roles in the light of God’s Word.

If the Christian is to understand why feminists want to ordain women then it is important that the basic philosophy of feminism be understood. It is wrong, say feminists, to prohibit women from any job, including being a minister of religion, on the basis of her being female — that is “discrimination”.

Let us examine the texts at the centre of the ordination of women question.

The basic text used for the Christian egalitarian model is Galatians 3:28, “There is neither Jew nor Greek, slave nor free, male nor female, for you are

all one in Christ Jesus", the stress being made very much on the "oneness".

The Apostle Paul is discussing salvation by grace, not sex roles, in this passage. His basic concern is the gospel of Christ versus justification by works — by deeds of the (Mosaic) law. Paul is arguing that no matter who you are you cannot earn or merit salvation — that is God's doing, alone. The Jews thought themselves superior to everyone because they had the Law. Paul is saying that it doesn't matter what nationality you are, whether you are slave or free, male or female, all fail. God accepts only on the basis of faith in Christ Jesus. God shows no partiality. The Cross is the only way to God's forgiveness.

Therefore, Galatians 3:28 cannot be used as a proof text for the ordination of women.

Many Christians claim that the Bible, because of the culture of ancient times, reflects women in an inferior light, and that if the writers of the Bible had lived today they would have appreciated women's talents more and allowed them more freedom. However, is this what the Bible reveals?

Women in both the Old and New Testaments openly exercised spiritual gifts. Some were outstanding, such as Rahab, Miriam and Esther. The community of believers, including men, recognised their gifts as being of God and did not prohibit their exercising of them. However, the normal rule was that men exercised leadership and the prophetic office.

While the Scriptures do from time to time mention women in positions of leadership, e.g. Deborah, this, however, is the exception rather than the rule. In Isaiah 3:12 we find God declaring His judgement on Israel's rebellion, and the two things that will show God's judgement are: (a) children (young adults) will oppress the people, (b) *women will rule over them*. (For example, Queens Jezebel and Athaliah.)

The Old Testament portrays men as the leaders of their own households and of the community as part of God's plan for the proper functioning of society.

Sex roles in the Old Testament, unlike the feminist schema, were horizontally (not vertically) graded. A woman's place is highly honoured and respected, and there is no indication that women were generally regarded as being inferior to men.

Under the law, all things being considered, the woman's lot was generally equal to that of a man.

Susan Foh comments, "The Hebrew woman is also pictured as a capable and worthwhile being in relation to God and to her husband (if she had one). The Old Testament's teaching about women is *NOT* the prejudice

of a patriarchal society."³

A similar pattern emerges from the New Testament. Many feminist Christians claim women were "largely illiterate", which was so, but the important thing to note is, so were the men. In fact, both sexes of the lower classes were poorly educated. It was said of no less than the Apostles Peter and John that they were "unlearned and ignorant men".⁴

To be a Jew (male or female) in Roman eyes was regarded as being second-rate. The Romans also viewed the Greek nation (both sexes) as an inferior race of people. Christian Feminists must be careful not to serve '2 masters'. Biblical absolutes must take precedence over feminist sex role assumptions (see MATT 6:24).

In comparison to other cultures, Jewish women of the first century fared very well. Let me quote D.M. Lake, who writes, "Under the Hebrew system, the position of women is in marked contrast with her status in surrounding heathen nations, her liberties were greater, her employments more varied and *important*, her social standing more respectful and commanding."⁵

Jewish historian Alfred Edersheim agrees. "In general, the whole tendency of the Mosaic legislation and even more explicitly that of later Rabbinical ordinances, was in the direction of recognising the rights of women, with a scrupulousness which reached down even to the Jewish slave, and a delicacy that guarded her most sensitive feelings. Indeed, we feel warranted in saying, that in cases of dispute the law generally leant to her side."⁶

The great mistake, or course, is comparing 20th Century values with other cultures in the historical record. For one thing, we do not have all the data and for another it is non-sequitor for just as our value system would be meaningless to a 1st Century Jewish culture, as the reverse would apply.

1 Cor. 14:34. Some make much of Paul's use of the word "law" in 1 Corinthians 14:34. Paul argues that the law requires women to be silent and yet, they claim, there is no mention of this in the Old Testament; Paul must be quoting from the Mishnah or oral Rabbinical tradition.

Such a fallacious conclusion misunderstands the Apostle's use of the word "law". By "law", Paul means the *general thrust* or prohibition of the Old Testament as regards women taking places of leadership in the worship service. (See Deuteronomy 21:5 and Numbers 16:7ff, where only men from one tribe — Levi — could minister to Yahweh.) All others, including men from other tribes, were banned. Some commentators are of the opinion that by "law" Paul is referring to Genesis 3:16, which is in the realm of probability.

It must be remembered that Paul, a former Pharisee, would make a sharp distinction between the Old Testament canon (inspired) and the Judaistic traditions of the Talmud. Paul never regarded the Talmud as part of the Old Testament canon.

Some would counter and say, "Yes, but doesn't Paul also teach we are 'dead to the law by the body of Christ'?"⁷ Certainly. But the context determines the use of "law". In the above text "law" is being used in the judicial sense while in 1 Corinthians 14:34 Paul is using "law" in its ethical or moral use, and in this sense Paul upholds the law.⁸

Paul goes on to say a few verses after verse 34 that his instruction for women to keep "silent" in church (that is to publicly teach a man) is given by the command of the Lord, verse 37. A woman can still pray and prophesy in church — as 1 Corinthians 11:5 indicates.

"Christian feminists" would seek to explain away 1 Corinthians 14:34,35, and 1 Timothy 2:11-15, on the assumption that Paul doesn't mean ministering but the proper running of the church; for example, women chatting while the service is in progress. What is in view, they argue, is the proper conduct of women in the church; women are to learn by keeping silent.

This is partly true, but the text, 1 Timothy 2:11, also stresses the subordination principle, so how can a woman preach and still be in subjection? She cannot. The reason given is theological (verses 13 and 14), and Paul's instructions are to be observed "in all the churches of the saints", 1 Corinthians 14:33. Only ordained (or set aside) men are to preach and to minister the Word of God.⁹

John 4: The Samaritan Woman

The counter-argument raised to this is that women did, in fact, teach men, as typified by the Samaritan woman in John 4:28ff. Weren't women "co-workers" with Paul?

But it must be noted that the woman was not engaging in a teaching ministry but witnessing to Christ as the Messiah. While it is true many believed on Jesus because of her word yet "many more believed because of His (Jesus') own word," verse 41. The men believed because they heard Jesus for themselves (verse 42).

While there is an overlap between teaching and evangelism, yet the Scriptures draw a distinction between the two. God gave "... apostles, evangelists, and some pastors (elders), and teachers," see Ephesians 4:11.

In the New Testament, the elders are responsible for teaching and preaching, and evangelists are the missionaries. In all cases in the New

Testament, the Spirit anoints and sends out *men*, and when a woman is mentioned she is always linked with a man, that is, she was under authority. Single women were not sent out as evangelisers or missionaries as is the practice today.

Women obviously accompanied the apostles and evangelists but their exact role is not spelt out in any detail. All missionaries in the New Testament were responsible to the church and elders from whence they came.

As regards women being "co-workers", it is difficult to see how the women could operate in exactly the same way as men did with Paul, given that Paul was consistent and practised what he preached, (having said "no" to women as elders, teacher-pastors in his pastorals).

To conclude this section, on balance it would seem that the evidence presented to justify the ordination of women is quite inadequate and not only sets Scripture against Scripture but it ignores the headship principle in the new Testament.

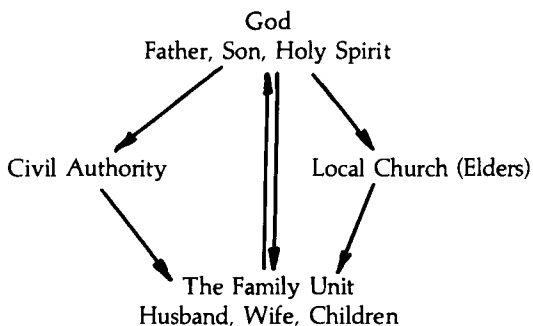
1 Corinthians 11:3 — Headship

This text shows that to be in subjection does not imply inferiority. If women can be made ministers or elders, then theologically the church can be the head of Christ, and Christ the head of the Father, which is blasphemous. The ordination of women is a direct attack on the central doctrine of Christianity, the Blessed Trinity.

I fail to see those who advocate women's ordination stopping there. If women can have authority over men in the church then logically they can also at home. If you grant one you must grant the other because the Scriptures lump the two together. The Bible does affirm the headship of man in both cases, as 1 Corinthians 11:3 clearly indicates that the headship of the man extends to all male/female relationships. Ephesians 5:22ff and 1 Peter 3:1-7 teach the headship of the husband in the home. The husband is to love his wife as Christ loved the Church. He is to love her as he does himself.

The headship of the husband cannot be forced upon the wife but, the Christian woman who loves the Lord, voluntarily submits to her husband as "unto the Lord".¹⁰ The happiness and stability of the home rests very much on the attitude of the wife to her husband. If the right relationship exists between husband and wife this will engender a sense of stability and security for the children. It also enables the boys to model their father's role and the girls their mother's role, thus ensuring the proper psychological development in order for them to relate properly to the opposite sex at a later stage.

GOD'S CHAIN OF COMMAND



God has established the church for the common good of all believers and has ordained a structure of command to save confusion and for the proper administration of the Word, the celebrating of the Lord's Supper and the ordinance of baptism.

1 Timothy 3:1-7 and Titus 1:7ff teach the qualifications needed for elder. *Men* of a certain calibre are specified and must not only be spiritually mature, (no mention of academic achievement) but be held in high esteem by non-believers as well. The office of pastor, teacher-elder, is restricted to men ("husband of one wife") on the basis of the headship principle.

1 Timothy 2:11-15 clearly prohibits a woman from filling the pastor-teacher office. The Apostle Paul bases his argument not on chauvinism nor tradition nor cultural considerations but points back to Genesis and the fall of Eve into sin. As noted in 1 Corinthians 14:37, Paul stated that his injunction (yes, his injunction!) was based on the "commandments of the Lord". The Apostle wrote that "all scripture is given by inspiration of God".¹¹

"Christian feminists" often dismiss 1 Timothy 2:11ff concerning women keeping silent in church, because they argue, Paul was writing to a particular situation and a particular problem in a particular time, and therefore it is not binding on Christians today. If this be true for 1 Timothy 2:11ff, it is certainly true for Galations 3:28!

Paul's basic argument for a 'men only' pastorate is theological and as such is binding on believers today.

GODDESSES AND CHRISTIANITY

The drive to ordain women is not new.

Many ancient religions had women "ministers", and they were very much in vogue.

Female goddesses abounded in ancient times. The Bible tells us that these religions were repugnant to the Lord, and Israel had a hard battle in rejecting the religions of the Canaanites and of the surrounding peoples. The main deities of the Canaanites were Dagon, Baal, El, Astarte (Ashtaroth), Aterat and Anath, the last three being goddesses. The people of Moab and Edom also had many goddesses who symbolised rebirth and fertility. (Easter, incidentally, is named after the Eastre, the English spring goddess to whom sacrifices were offered in April.¹² (The observance of Christmas also had its origins in paganism.)

Even as late as the reign of King Josiah (approximately 640-609 B.C.), the people of Judah were still being influenced by these fertility religions. God had sent the people into the Promised Land originally to not only take possession of the land but also to destroy those religions which were an abomination to Him. The Bible records that some fertility cults participants offered their children as burnt sacrifices to their goddesses and gods.¹³ These fertility religions in the main also regarded male and female prostitution as sacred. Homosexuality and promiscuity were not only accepted but highly regarded.

In Egypt, where the people of God were slaves before God freed them under Moses, there were many female deities such as Iris, and Hathor of Dendera, goddess of love. Going back further into history, Ur of the Chaldees, where Abraham lived, the people worshipped a reptilian-faced goddess (approximately 2085 B.C.).

At the time of the Apostle Paul, goddesses were still very much in vogue, although their influence was declining. Ancient Greece and Crete had female deities, the most famous Greek goddess being Athena. The city of Athens was named after her and a magnificent temple was built on the Acropolis in her honour.

The very popular goddess "Diana of the Ephesians" was renowned throughout the Mediterranean region. Paul stayed in Ephesus for two years. In fact, Paul's visit caused a riot because the silversmiths who made silver figurines of Diana felt threatened. The gospel of Christ being preached by Paul was turning the people away from the old religion and this meant unemployment for the silversmiths.¹⁴

For the Bible then, to espouse a male-only ministry was rather a significant step within itself. Most pagan religions had both male and female functionaries. "Christian feminists," with their demands for the ordination of women, are seeking to take the church back 3000 years — to the practices of pagans, hardly a progressive step!

Many have seen women's ordination for what it really represents — a flingback to the primitive fertility religions of the goddesses. The Bishop of Exeter, Dr Mortimer, warned the church that to ordain women would be subtle shift towards the old pagan religions.¹⁵ Just as in those times there was a strong emphasis on immoral sexuality and obtaining one's rights or "freedoms", so there is now.

God had to judge the people of Israel time and time again for their disobedience to His ways. Then, as now, those professing faith had absorbed pagan elements into their beliefs, and so the great danger for believers is that of syncretism.

What the church needs is another modern-day Mt. Carmel. Under the influence of Phoenitian Princess Jezebel, Israel forsook the ways of the Lord. Only 7000 believers remained. At Mt. Carmel, God, through Elijah, wrought a miracle and showed the people that syncretism is unacceptable to Him.

God gave His best in sending the Lord Jesus Christ to die in our place for our sins, and for our own benefit the Lord requires that we obey His commands and not add to or take away from His Word.¹⁶

C.S. Lewis summed up the whole matter very well when he wrote, "Suppose the reformer stops saying that a good woman may be like God and begins saying that God is like a good woman. Suppose he says that we might just as well pray to 'Our Mother which art in Heaven' as to 'Our Father'.

Suppose he suggests that the Incarnation might just as well have taken a female as a male form, and the Second Person of the Trinity be as well called the Daughter as the Son. Suppose, finally, that the mystical marriage were reversed, that the Church were the Bridegroom and Christ the Bride. All this, as it seems to me, is involved in the claim that a woman can represent God as a priest does. . .

"Christians think that God Himself has taught us how to speak of Him. To say that it does not matter is to say either that all the masculine imagery is not inspired, is merely human in origin, or else that, though inspired, it is quite arbitrary and unessential. And this is surely intolerable: or, if tolerable, **it is an argument not in favour of Christian priestesses but against Christianity.** It is also surely based on a shallow view of imagery."¹⁷

The Church down the past 2000 years (and the Old Testament, too) has

always understood the Bible as teaching that men only be inducted into the ministry. The issue of women's ordination has only become an issue since the rise of Women's Liberation (mainly post-1945). We are commanded by Scripture to be *apart* (separate) from the philosophy of this age, and *not a part of it*.¹⁸

The Scriptures teach a clear "NO" to women's ordination. Let us accept the Word of God which is "forever settled in heaven", for God knows the "end from the beginning." His word is to "all generations" including our present humanistic age, and until the end of time.

Let each heart that loves the Lord Jesus Christ be glad that God knows what is best for us all and be obedient thereunto so that God's blessing may come to the Church rather than His judgement. Let us heed the words of the Apostle John, "But who so keeps his word, in Him verily is the love of God perfected: hereby know we that we are in Him."¹⁹

9

Where to From Here?

This book maintains that down through the ages men and women have generally agreed as to the role each sex will play in society. They have evolved slowly, based largely on the Judeo-Christian ethic. There has been no conscious international movement to make women "second rate" citizens. Now in the middle of the game, the feminists want to change not only some rules but the entire way the game is played. In fact, the game will cease to be played at all!

Under the guise of anti-discrimination laws, our choices are to be made for us, viz. "You must employ so many of the minority groups, of the socially disadvantaged groups and, of course, you must employ your quota of women." Such laws already exist in Australia, the U.S.A. and Sweden. In Sweden, unless you employ a quota of women you will not receive government subsidies and grants, as in the U.S.A.

We must vigorously fight against such policies as "affirmative action", so-called "non sexism" and even the concept of "equal opportunity", as currently understood and applied by government bureaucrats.

Under many "equal opportunity" legislations, sex-neutral words have to be used. "Equal opportunity" implies that the place of women is basically outside the home and places homemaking and the role of mother at a lower status than outside work. It also implies that men and women should perform equally in any given situation but this is simply not true to life.

Equal opportunity has not been successful enough in feminist eyes. They are now pushing for "affirmative action" or "reverse discrimination" in favour of women in order to speed up the process of increasing the number of women in the workforce.

As more women are pushed into the workforce, so the birthrate falls

and long-term economic growth is stifled, and thus the opportunity to create more jobs is lost for ever. Our declining birthrate also has a strong relationship to our increasing tax burden.¹

As the economic situation now stands there are simply not enough jobs available for all eligible men and women. Thus, the push of women into the workforce is unwise and unwarranted and places a great stress on employers to accommodate them. Youth unemployment has risen in proportion to the number of women entering the workforce.

In England, a group of 14 women, most of whom were professional, wrote a letter to the *London Times* expressing the view that they would like to see the "Equal Opportunities Commission" abolished. They wrote:

The best contribution to equality (as distinct from numerical equality) is the demonstration of our own natural talents.

From the proliferation of 'free' but lavish EOC literature we learn that conditioning for unisex should start early with 'ending sex-stereotyping in schools'.

If on this scholastic diet literacy is achieved, why then must we change the language: use 'firefighter' instead of 'fireman', 'synthetic' instead of 'man-made'.

Laughable?

Or frighteningly akin to lunacy?

The group went on to express disquiet on the effects of this kind of thinking on the psychological health of children, on the inordinate costliness of the EOC and the type of projects which it has launched ('women and under-achievement', 'preparation of an authoritative framework of non-sexist words within the English language', etc.).²

The undermocratic thing is that vast amounts of revenue derived from public taxes are being used to finance these grandiose "non sexist" exercises in futility.

Women are not men. Men cannot have children. It is the destiny of flesh and blood to be familial.

Mature people can handle life competently — either to marry and have children or to devote fully their energies into their chosen career. The fate of mankind depends on the durability and stability of the family unit. One unforgettable law has been learnt through all the disasters and injustices of the past few thousand years: "If things go well with the family, life is worth living; when the family falters, life falls apart."

The feminist assumption that until the present time women have been oppressed and lacking in power and dominance is not really a terrible

indictment of the treatment of women by men so much as a very loud proclamation about the ineptness of women which has allowed this to happen for so long.

On the other hand, if the feminist theory is correct and 'conditioning' is the key factor then you can only "dominate" if you are permitted to or are made to think that you are the "stronger" sex!

In all aspects of human endeavour we do not see equal performance. Why do some teams in sport do better than others? In Australian-rules football we see that certain teams, such as Carlton, Essendon and Hawthorn tend to be always at the top of the ladder. In individual sports certain personalities dominate their chosen vocation, such as Borg, Connors, Nicholas and Muhammad Ali.

Equal opportunity does not mean equality of outcome.

The same can be said for the relationship between the nations. Some are more powerful and aggressive than others. Great Britain has been a world power for over three hundred years. Some nations have never been a world power or major trading nation. And so we could go on.

The point simply is we do not observe a uniformity of power, of authority, or of responsibility. Feminism is simply a denial of our humanness, for it ignores the facts of our existence and is endeavouring to make everything conform to a bland "equality". Feminism, if left unchecked, will stifle the great richness, diversity and development of human achievement and progress. This must not be allowed to happen.

The women's liberation movement is not basically on about "rights" but about "power". Humanist feminism is a power struggle against Christian society. Gloria Steinem typifies the aim of the feminist movement when she said, "What we are attempting is a revolution, not a public relations movement . . . it is humanism, that is the goal."³

When will the feminists be satisfied? Many want to continue their "struggle" until the last vestige of "patriarchy" is demolished.

How will men react to the feminist takeover? It is hard to judge. Going by what has happened in the unisex U.S. Army, the picture is not pretty. Men need to express their dominance in order to fulfil the drive that is within them. They have done so down through the ages and unless their natures are altered radically they will continue to do so. This is perfectly normal and natural. It is not natural for a man to be wholly submissive.

The fact that feminism has enjoyed unprecedented success disproves once and for all the contention of the supposed massive bias against women by men.

If the movements for anti-racial discrimination, the removal of world poverty, the campaigns against unemployment and for world disarmament, had been half as successful as the women's movement, all these problems would have been solved ages ago.

The way the women's movement is dominating society it could be argued that women are really the stronger sex. Maybe 'male dominance' has been a myth, a female conspiracy, perpetuated to keep men as slaves for the needs of women. Are women showing their true colours after all this time? Or is the women's liberation movement an aberration?

In his book, *Wealth and Poverty*, George Gilder argues that successful business enterprise depends on faith in the future and in God. "Success is always unpredictable and thus an effect of faith and freedom."

He goes on to point out that the one thing that can get in the way of freedom is feminism and the rise of working women. George Gilder believes that the average man is more aggressive than the average woman, which creates the need for man to have a wife in order to channel his energies in productive economic ways. He writes, "Civilised society is dependent upon the submission of the short-term sexuality of young men to the extended maternal horizons of women."⁴

Harold Voth comments, "While the women's liberation movement undoubtedly grew because of some genuine social inequities, it is my belief that a large part of perhaps the major motivation behind that movement was, and is, the psychological need to create a way of life which excludes the making of a home and the creation of a family or removes them from these responsibilities. The roots of those psychological needs can be found in their own childhood development. It is my impression that some of the more militant leaders are psychologically troubled and embittered because their efforts at making a happy and successful family failed — and this implicates the men in their lives who were in all probability irresponsible or tyrannical or who simply deserted them. Some of these women are admittedly homosexual. The negative impact of this movement on young women and on the family is enormous."⁵

We must realise that the greatest danger to our nation is not posed from without but from within. As feminist influence gains momentum and as those advocating the "gender-free" society become barristers, judges, business executives, government legislators, laws will be made and stretched by extremist regulations to force the unisex society onto an ignorant and/or indifferent populace.

Once feminism takes over one can truly say that we live in a post-

Christian era.

Governments should ensure that each family has at least one breadwinner and that the number of women in the workforce is kept to a maximum of 30 per cent of the full-time work force.

Married women working, along with promiscuous men, contribute to the high divorce rate which has an unsettling effect on society as a whole.

Strong pioneer families forged this wonderful country from the wilderness and strong families, together with strong leaders, will save it from becoming the gender-free wilderness of the feminists.

The next 15 years will be crucial, it will either break or make Western culture.

Feminists invented "sexism", not men. They set up the straw man only to knock it down with "non sexism". Feminists have imposed their sectarian, arbitrary definitions on society and the way in which society must now see itself, and hence society must be educated to remove "sexism".

Personal abilities are related to sex identity. There are fundamental differences between men and women. Biology not only affects our physical makeup but also our psychological makeup. When the process of selectivity between the individual and society is seriously interfered with by law, an eventual decline is the result, simply because people will be forced to fill positions which would be better filled by others. To bind the concepts of non sexism on our community is totalitarian in nature, denies the concept of a pluralistic society, and is an unwarranted intrusion into our civil liberties.

Men tend to dominate our society not because of conditioning alone but because of biological factors. In a real sense these two factors are interrelated very closely. If one agrees that males tend to be more dominant then one must expect greater male participation in the "power" structures. If women lack the same degree of drive and their personality traits are different then we must expect to see differing roles emerge for both sexes. This is, in fact, what happens. The men tend to "power" positions, women tend to dominate the people-oriented vocations.

Can we live apart from the truth of our maleness/femaleness? Biology, to a certain point, is "destiny" for it determines our sex, and each one of us inherits a genetic code that affects every fibre of our being, including personality traits. Feminism is not a movement against male domination, but is a movement against God and nature.

If discrimination is so bad against women (by men) why have we not seen popular uprisings by women against men? During the Vietnam war, tens of thousands of people marched against American/Australian involvement,

and only recently tens of thousands marched in New Zealand and Australia protesting against uranium mining.

It has been estimated that more Christians have been put to death for their faith in Jesus in this century than in any other. There is still widespread persecution and discrimination against Christians. Feminist apologists would be hard pressed to show their oppression has endured untold death, suffering, jailings and torture.

Has feminism endured the likes of Auschwitz, Belsen and Dachau? The feminist case for oppression pales into virtual insignificance when compared to the sufferings of many third world countries, such as Eritrea where many thousands face death from famine.

We must therefore reject the feminist claim that "oppression" is basically a "gender" issue.

Unless we act to protect society as based on the traditional Christian lifeview, Western civilization will continue to regress and fragment. We owe it to *all* sections of our society, particularly our children, to resist feminist aims and to recognise that all jobs, including homemaker, should have equal status, and to recognise and protect the sanctity of family life as the basic structure that holds society together and allow it to function effectively.

It is time men woke up to the gravity of the situation and took stock. It is time to stop the drift into the socialist totalitarian state where individuality is made to conform to the egalitarian state.

May the Lord raise up leaders to revitalise our wonderful country. When The Word of God is accepted, believed and obeyed by a majority of the people then, and only then, will we see the feminist menace defeated. May God grant it to be so.

10

Handy Summary Women, Liberation, Disintegration

1. WHAT DOES THE WOMEN'S MOVEMENT STAND FOR?

- (a) Equal opportunity for both men and women. We however, must see through feminist sloganeering. For the feminist, equal opportunity means equal outcomes. Because biology "discriminates" and society "discriminates" against women they say there is a need for temporary special measures to gain "de facto" equality; i.e., "affirmative action".
- (b) Humanism — anti-religion, especially Christian faith. Gloria Steinem is one who speaks out on this.
- (c) Socialism-marxism — feminism grew out of marxism.
- (d) Homosexuality — lesbian rights.
- (e) Unilateral disarmament.
- (f) Abortion on demand.
- (g) A genderless society — no fathers or mothers, just "parents".
- (h) Centralized power in the bureaucracy:—
 - (i) child care centres,
 - (ii) regulation of jobs through quotas.
- (j) Non-sexist education; sex education.

2. WHAT DOES THE MOVEMENT REJECT?

- (a) Sex differences ("they are the result of socialization").
- (b) The traditional nuclear family, headship of the husband.
- (c) Free enterprise system.
- (d) Bible-based Christianity.
- (e) Peace through strength.

- (a) Women already enjoy equal pay for equal work.
- (b) In the decade 1971-81 the total number of women in the workforce **increased** by 100%. The total number of men **decreased** by 4%.
- (c) Women now comprise 43% of total workforce (2,500,000 approx.).
- (d) Unemployed — women number 178,300 or 35% of total unemployed.

In the last quarter of 1982, 64,700 people lost their jobs — of this total 61,300 were men. *In job creation schemes 50% of jobs must go to women.*

- #### 4. WHY WE NEED TO BE CAREFUL OF FEMINISM

- (a) **Anti-Christian.** God made us in "his image". He therefore has the right to call for a response of loyalty and obedience from us.
- (b) **Anti-reality.** Ignores the innate biological differences and ineradicable social factors. Very blinkered life view.
- (c) **Anti-feminine.** Denigrates what it is to be feminine. Over 100,000 babies are murdered by abortion each year in Australia.
- (d) **Anti-family.** Feminism depreciates the mothering role. U.S. studies show that feminism has greatly accelerated the divorce rate, juvenile crime rate, unemployment rate and has hindered economic recovery. (Divorce amongst non-Christians is 1 in 3. Amongst traditionally-minded Christians it is 1:400).
- (e) **Anti-children.** Career women have on average less than one child. Over 50% of women who make it to the "top" do not marry. We are not even maintaining ZPG naturally. Yet 1959 U.N. Declaration of the

Child states *"the rights of the child shall be of paramount concern."* "Non-sexist" education hinders rather than helps a child's education & development.

- (f) **Anti-community.** Feminism is egocentric — centres on self and one's rights. To live for ones' self is to deny why we were placed on this planet.
- (g) **Anti-civil liberties.** Feminism is inherently tyrannical because it requires more and more government intervention in areas ranging from the raising and education of children to the economic market place. The discipline and self-control of family life which feminists oppose is essential to democracy. Men and women should be ideally left to choose their fate without interference.

ALL THAT GLITTERS IS NOT GOLD

You can't judge a book by its cover — Feminism looks good on the outside, but it has deadly cargo — anti family.

Feminism is really a movement against God and Nature rather than the attitudes of society.

APPENDIX 'A'

HOMEMAKERS ARE HAPPIEST: SOUTH AUSTRALIAN SURVEY

The recent survey by the Festival of Light in South Australia on the world of "woman in the home", showed that 75 % of full-time homemakers are "very happy" in their role as homemaker.

Of the part-time homemaker/workers, 60 % said they were "very happy", but only 25 % of the full-time workers agreed.

If they could have their time over again, 90 % of full-time homemakers would be homemakers again. Only 42 % of part-time homemaker/workers wanted to repeat that mixed role. However, a mere 8 % of fulltime workers would choose the worker role again — 25 % would rather be full-time homemakers.

Government policies on women

In response to the question, "Should government policies urge women into the workforce as much as men?" 94 % of respondents said "No". Only 4 % said "Yes".

95 % of women responding to the question "Do you agree that the man should be regarded as the primary breadwinner?" said "Yes".

Children and child care

88 % of respondents believe that a mother with pre-school age children should be at home full-time to care for their children. 11 % agreed that a woman with young children should work part-time, and only 1 % said it was OK to work full-time.

The survey also found 96 % of women did not accept the premise that childminding centres can provide the "same care and love as full-time mothering".

Also of interest was that many women (82 %) felt couples were "not adequately prepared for marriage and parenthood". Only 17 % disagreed.

The negatives and positives of homemaking.

21 % (1 in 5) of respondents stated there were *no negative features of*

homemaking. In fact "no negative features" was a clear winner and topped the list of "negative features" (of homemaking). The group that found homemaking to be the least negative was the full-time homemaker group where 23 % stated there were "no negative features".

It is clear that women find more to commend homemaking rather than being critical of it. (213 negative responses compared to 502 positive responses).

The biggest plus for the homemaking with the respondents was "caring for children". This was the clear winner at the top of the chart. In second place came "joy of children/spending time with children" and in third place "building happy homelife".

88 % of respondents believe that a husband is the head of the family.

What do women think of the 'women's movement'?

A massive 65 % of women overall saw the women's movement as being of "no benefit to women in traditional roles". Only 24 % agreed that feminism had improved a woman's lot overall. The survey found that women generally *do not* agree with, or support, the policies and direction of current feminism, in fact, it is seen as *a very real threat* to the stability of family life.

93 % of respondents believe the status of mothering has been lowered in recent years. The respondents felt that "women's liberation" was the chief culprit.

In second place the "attention on working women". Other reasons given were the "availability of creches" which narrowly beat (i) the role of the media in lowering respect for traditional feminine roles, and (ii) Government policies as regards women's issues.

The 234 respondents were all women; most live in South Australia and were generally members of FOL or their friends. The Poll was conducted in September 1984.

The overwhelming majority of homemakers in the survey are happy in their vocation — in spite of the attack on the status of mothering in recent years. Most regard men as the primary breadwinner and believe that mothers with pre-school children should be at home to care for them.

Used with permission from "The Festival of Light", 8 Twin St, Adelaide. S.A. 5000. A full text of the survey is available from the above address upon request.

FOOTNOTES

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THE DEATH OF EVE

Western civilization is being weighed in the balance. Unless the march towards the equalization of the sexes can be halted, our society will undergo a gradual but radical transformation which will cause the disintegration of the nuclear family, traditional moral values, and Biblical Christianity. Western civilization has been built on these foundations. If these foundations are destroyed, happiness, democracy and freedom will be replaced by authoritarianism.

The Death of Eve examines the effects of Women's Liberation on Western culture, the family unit and on women themselves. The author paints a disturbing picture, but he firmly believes that prompt action can save the day.

Alan Barron lives in Adelaide with his wife Lyn, and their four children. In 1979, Alan graduated from Ridley Theological College Melbourne with his Th.Dip and A.R.C.

Alan's concern about social issues and feminism can be gauged from his being the former Vice-President of the Victorian Concerned Parents' Association, and former Executive Member of the Christian Pro-Family Forum Political Action Committee(Vic.). He is an associate co-ordinator of the S.A. branch of the Women Who Want to be Women, and former full-time Executive Officer with the Festival of Light in South Australia.

Rev. John Cromarty, Minister of the Geelong Presbyterian Church of Eastern Australia writes: "Alan is a man of deep Christian conviction, who has shown a readiness both to write and speak against the appalling downward trends in our society. He is very well informed and has read widely."

Mrs Babette Francis, National & Overseas Co-ordinator of WWW Victoria, writes: "It is a pleasure and a privilege to endorse Alan Barron's *The Death of Eve*. I have been associated with Alan for many years in our mutual effort to lobby for pro-family policies, and I admire his courage and dedication to Christian principles. He is to be commended for providing this critique of contemporary feminist philosophy and actions."